

The INSTRUCTOR

FEBRUARY

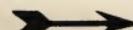
1940



Joseph
Smith's
First
Vision

(See page 61)





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THE INSTRUCTOR



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OF LATTER-DAY SAINTS
DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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Vol. 75

February, 1940

No. 2

OUR DIAMOND JUBILEE

What is now *The Instructor* was born seventy-five years ago, January 1, 1866. On New Year's day, therefore, it celebrated its diamond birthday. With that issue it entered upon its seventy-sixth year.

If the magazine were a person and not a periodical it would seek to hide this fact. For people do not like the idea that they are old. At least, it would not broadcast the

fact to the world. But being a publication instead of a man or a woman, it makes a point of telling its age, especially since its record is clear, unblemished, and because it has nothing to lose, but everything to gain.

When the *Juvenile Instructor* appeared (for that was the name given it when it was blessed) President Heber J. Grant was in knee pants, catching rides on sleighs as they passed his mother's home, and Superintendent George D. Pyper was in dresses, wrestling with his first sentences. There were men alive, even in Utah, who remembered the day George Washington was inaugurated president of the United States.

The Instructor was born in Salt Lake City. This town then had the word "Great" before its name, but that adjective applied to the lake and not to the place. As a matter of fact, the town was anything but great. If you went out on the street—any street—when it rained, you got your shoes very muddy, and if it had been raining very long, you mired down, maybe to your ankles. On a dark night, when you went to a show or to the Old Tabernacle or to a neighbor's even, you had to carry a lantern, so that you would not step into the ditches along the walk. When you wanted to get your mail, you went to the post office. If you wished to go from one town to another in Utah, you rode horseback or drove in a wagon, a carriage, or a "white-top". Utah was a Territory. Brigham Young was president of the Church.

Had you been a subscriber to *The Juvenile Instructor*, you paid your money to the bishop

Page 53



GEORGE Q. CANNON
When the Instructor was born



GEORGE Q. CANNON
(a little later)



TYPE SETTING MACHINE ON WHICH THE JUVENILE INSTRUCTOR WAS SET
Left, Wilford W. Emery, center, Wm. A. Morton, right, Miss Tyler.
Brother Emery now directs the printing of the Instructor.

of your ward or the superintendent of the Sunday School, and you got your copy when you went to meeting, around the first of the month—unless the paper or something had been delayed in its transit over the wagon route from the East.

If we do say it ourselves, this magazine has something to boast of.

One of these things is that it was the first periodical of its kind west of the Mississippi River and one of the first in the United States. It began as a paper for boys and girls. That is why it was named *The Juvenile Instructor*. Everything that went into it was for young people. Of course, the older people read it too, but it was designed as a Young Folks Magazine. In its pages you had something of history, something of science, something of music, something of travel, and something of religion. Whatever you were interested in you were apt to find in *The Juvenile Instructor*.

Another thing of which this magazine is proud is the way in which the matter was served up. In cooking much depends on how the ingredients of a dish are put together and how it looks when it comes out of the oven. That is the way with writing.

The Juvenile Instructor, as just stated, was intended for young folks. And so, in the first place, only such things as young people like were chosen, and in the second place,

such a form was selected as they would understand. As you may know, there are people who write or speak *down* to children. The children know and are made to feel that they are *down* and the writer or speaker *up*. And they do not like it. That was not the way with *The Juvenile*. It wrote about something in an understandable, a natural, rather than a stilted style, and, presto! children and grown-ups knew what it was about, without being conscious of its way of putting it. Writing is like a window pane. When the pane is clean, you notice only the light, but when the glass is dirty, you observe the dirt and not the light.

A magazine, like a book, takes its tone and spirit from its founder. George Q. Cannon was the founder of *The Juvenile Instructor*. And George Q. Cannon was an unusual man. By nature he was literary. By nature, too, he was a lover of children and young people. He was more than these. He was a born builder of men and women. There are people like that. They must be forever molding, shaping, guiding, creating something or other. They are naturally constructive. And when you have this basic quality applying itself to the work of character-building, you have art at its highest. Such a man was George Q. Cannon. *The Juvenile Instructor* was an



IT HAD A DIAMOND BIRTHDAY JANUARY FIRST
Seventy-four Volumes of Sunday School Helps. The Seventy-fifth is on the way.

instrument with which he meant to chisel out the character of young persons.

Like a woman when she marries, the *Juvenile Instructor* changed its name. It is now, as everybody knows, *The Instructor*. But, in altering its name, it did not change its character any more than a woman does when she becomes a wife and mother. Indeed, when *The Juvenile Instructor* ceased to publish articles for young persons directly, and became *The Instructor*, a teacher's magazine, it merely broadened and deepened its fundamental character. For, whereas, it formerly influenced only thousands, it now influences hundreds of thousands. This is done indirectly through its thirty-thousand officers and teachers.

Perhaps children are no longer readers of *The Instructor* unless it is the last page of

each issue, but, if so, the older people have greatly increased their interest in it. And by "older people" we do not mean only the officers and teachers of the Sunday School, but everyone who is in a mood to learn about our religion. Not long ago a man said to the writer, "I have read every word of *The Instructor* for this month, and was greatly astonished at the range and variety and the form of the material. It is a liberal education in religion to read *The Instructor* month by month."

Thus, though this magazine has changed its name and its appeal, it has not diminished, but augmented, its field of usefulness among the Latter-day Saints. If one wants to know what sort of spiritual food is being given to three hundred and fifty thousand people from three to a hundred and three, he can learn what that is by reading *The Instructor*.

I LOVE TO TEACH

III.

By Inez Witbeck

In a secluded cemetery in an Eastern city stands a granite boulder which bears the simple inscription, "A Teacher." There is no finer, no greater eulogy than this. Even He who was the greatest among the sons of men was known as "The Teacher."

I love to teach. Why?

Is it because of all the arts it is thought to be the greatest and because it is for me to glorify its purpose?

Is it because I would be wise and I know that the wisdom I share with others must first be mine?

Is it because I wish to serve? What greater

Is it because I love to create, as does the musician his song, the artist a beautiful picture, the poet an inspirational verse? Helping to mold a character satisfies this creative urge.

Is it because I seek the abundant life that is God's promise to the faithful and because helping others to see its beauties, enhances them the more for me?

Is it because I value friendships and radiating a sympathetic friendliness myself, making of each of my pupils a friend, gives my life promise of cheer?

Is it because I would develop my personality and know that those qualities which I would teach my pupils, I must myself possess?

Is it because God, parents, and the state look to my ability to inspire and instruct the youth toward better living, and I want to be worthy of this great trust?

Is it because, as teacher, I may be next to mother in some child's life and feel joy in devotion to this sacred task?

Is it because I am some child's means of self-control? Poise, patience, mastery over self must be mine.

Or is it just because, borrowing the words of Oliver Scott Thompson:

"I've looked for God in many secret places
In the flowers, the sunset, in the song.
I see Him best in human hearts and faces
The old, the young, the fearless and the strong."

I love to teach.



INEZ WITBECK

service can I give than helping in body, mind, and soul-growth of God's children?

Is it because I would be young in mind and spirit? For working and playing with those who are young, make my laugh freer and my step more light, my heart more understanding.

WASHINGTON AND LINCOLN

Every February it is the custom in the United States to celebrate the birthday of George Washington and Abraham Lincoln. Not the men, however, so much as their services to their country are in the thought of the celebrants. The former helped to shape and direct the course of the infant nation; the latter, to give it a wider application of the idea of political freedom. But both Washington and Lincoln were *men*, as well as statesmen, and in these times of twisted values and lowered standards, it is more necessary than ever to look at the character of these rulers of men.

Taine, a French historian and critic, taught us that "behind the book is a man." Behind the nation, too, are men. A nation, a church, an institution are what their founders are. These give it character, color, direction, tendencies, whatever it is. There is something tremendously significant in the fact that the nation, after many decades, looks back to the time of Washington and Lincoln. The nation is what these, and other men like them, made it. Their work grew out of their character.

And what was that character?

Washington was singled out for honors in war and in government by a group of very great men. This group included Franklin, Jefferson, Hamilton, Jay, Morris, Madison. Rarely has there been such a large number of outstanding men in any nation at the same time. Yet Washington was chosen to positions by these men. That ought to go for something. And it does. They looked upon him as a man of exceptional character and ability.

Perhaps the chief quality in Washington was wisdom. Wisdom differs from intelli-

gence in that it is "the ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct." It also implies the "capacity to make due use of it" in a given situation, with the "perception of the best means" of attaining an end. Not only is wisdom in this sense an extremely high quality, but it is also extremely rare in human beings.

This trait of character, if it is a trait of character and not the character itself, Washington manifested in the War of Independence, which he conducted, under the most adverse conditions, to a conclusion satisfactory to the Colonists. He exhibited it also in his presidency of the Convention that drafted the Constitution and later in his direction of the new nation as president. It is said, if it had not been for Washington's wisdom, the Convention might have broken up in failure. He may have possessed more wisdom than we know when he refused to run for a third term.

There can be little doubt that the root quality of Lincoln lay in his heart rather than in his head, intelligent as he certainly was. This is the secret of his grip on the masses in the American nation. He saw things through the eyes of sympathy and fellow feeling. His contemporaries, especially during the war, looked upon this as a sign of weakness, but now we regard it as a mark of strength in him. It was this quality out of which came the liberation of the black man—the greatest single act of his administration and one of the greatest in the history of the United States.

As statesmen these two have made an indelible impression on their country, but as men they have made an indelible impression on the world.

LINCOLN

By Sylvia Probst

Within a frontier cabin long ago,
A small lad dreamed of greatness, and he tried
To teach himself the things that he must know,
From borrowed books, there by the fireside.

A youth still kept his dream though hardships came,
Grim poverty and sorrow in his way.
Clear eyed he went, unhurt by any shame,
Remembering quite often he must pray.

And what of greatness came to him we know,
In pride or malice he would have no part;
We love him as they loved him long ago—
We love him for the kindness of his heart.

AN EASTER PROGRAM

Although the resurrection of the Savior in point of significance, is comparable in every way to that of His birth, there is a tendency, in our holiday ceremonials, to stress Christmas over Easter. This is true also of our Sunday School exercises. This is quite natural in view of the fact that Christmas is so thoroughly understood by children and, therefore, so avidly appreciated by them. Then, too, to them a baby is far more interesting than a man.

However, this fact gives us Sunday School workers an incomparable opportunity to teach the significance of the resurrection to our Sunday School boys and girls. Too frequently, to old and young alike, Easter time means only new clothing, the bursting of spring flowers, Easter eggs and possibly another happy day. It should mean far more than that.

We urge the holding of appropriate Easter Sunday exercises with an impressive program. As always, the success of such services is based on the following:

1. The character of the spirit underlying the entire effort.
2. The appropriateness of the material used, considering the appeal to young and old.
3. The quality of the preparation.
4. The calibre of the direction.

Each section of the program should be timed. Anybody can ramble along thirty minutes or so with an Easter Theme. Just

anybody, however, cannot give a stimulating four minute response without careful preparation and timing. The song leader, too, should know within a few seconds, how long it requires to sing the songs of the proposed program. So, too, with each part of it.

Even with careful timing in preparation, the program should be built from six to eight minutes short of the time generally allotted. Invariably something arises to take an extra minute, here and there.

Remember, order is the first law of Heaven. This is compellingly true in conducting programs in assemblies. Order does not mean just an absence of noise. In this instance, it also embraces choice of program materials, preparation, and direction, as well as pupil response.

In view of the fact that the requirements of the twenty one hundred Schools of the Church vary appreciably, the Easter program committee has prepared no set presentation for all of the schools. However, a fine array of source material and program suggestions has been made ready for instant delivery on application to the General Secretary. The General Board Committee suggests that the member of the local superintendency upon whom the responsibility of the Easter program has been localized, contact General Secretary Hamer Reiser at once for these materials.

Your School should have a stirring, and appropriate Easter program.

ECHOES FROM TEMPLE SQUARE

(The following are exceptions from letters by Elder Joseph J. Cannon,
president of the mission.)

"It is consoling not to have to put your hand in a pocketbook for a trip over the grounds."

"Your religious enthusiasm is so refreshing in this poor troubled time."

"The lecture given by the guide has been most interesting. After this lecture, though not a Christian, I will take some interest in Christian religion and know something more about it."

"I was amazed and inspired, too, to learn that such a small group could accomplish so much and make a metropolis out of a desert. It should be a great inspiration to the people of the U. S."

"You have a perfect system of teaching and leading your boys and girls. I love the Mormon people. God bless you and keep you."

"Although I am a 'life-long' Methodist I believe I should not be hard to convert to the Mormon faith."

"Think our government could learn a great deal from the teachings of Mormon religion."

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

PLEASE REMEMBER—

That the plan of holding Sunday School conventions in connection with Stake Quarterly Conferences has been changed by the general authorities. This year our conventions will be held on the regular Stake Union Meeting days. (See tentative list of dates on next page).

That the Sunday School is not the place for advertising all the activities of the ward. Four minutes have been allowed for necessary announcements. Our observation is that this privilege has been much abused.

That tardiness is still a great fault in many schools; that every minute's delay in opening the School or in making extended notices must be taken off some important exercise, or lesson, to their injury.

That our new Sunday School Handbook contains ample directions for carrying on every phase of Sunday School work. Every officer should have one.

That January was the time for making advancements and promotions in all classes except the Gospel Doctrine and Teacher-training departments.

That enlistment work should be continued and not allowed to die.

That a cradle roll or class should be maintained in every Sunday School. Here's where enrollment begins.

SALES TAX NOT CHARGED ON PURCHASES FOR CHURCH

We are informed that purchases made for Church purposes are exempt from the sales tax. However, to qualify for this exemption, it is necessary that the purchase be made in the name of the Church or organization of the Church.

For example, a sales tax will not be charged on an order of Sunday School song books sent to the Deseret Book Company in the name of the Eden Sunday School, in care of John K. Unity, or any other individual acting as agent to receive delivery for the school, though it must be charged, if John K. Unity or any other individual orders the books as an individual in his own name.

Order in the name of your organization, but give instructions as to the agent, who is to receive delivery for the organization and give his complete post office address, and save the sales tax on purchases of materials for Church use.

SPECIAL STUDY OF THE DOCTRINE AND COVENANTS

Beginning January 7, 1940, the Gospel Doctrine class in the Sunday Schools of the Church will study the *Doctrine and Covenants* in Its Historical Setting. The teachings of this great book will be studied in connection with the conditions under which they were given.

Than this study it would be difficult to name anything that is more important to this generation, whether within or without the Church. The *Doctrine and Covenants* was given to those who live in this dispensation. The revelations given to us are more important to us than are those which were given to others in remote times. Moreover, no time could be more opportune for such a study than now, when there is so much uncertainty, doubt, and instability in the world.

Members of the Church who belong to this age group, should avail themselves of this opportunity to study the word of the Lord to us in this the fulness of time.

THIS COCK-EYED WORLD

Last month a Japanese representative was reported to have said that his people were doing the same thing in the Orient that the United States was doing in the Americas—uniting and solidifying nations!

When the Japanese, two and a half years before, went armed into China, they were "defending themselves." They had not declared war, after stating a grievance, but just went in. And now we are told, not at all in a regretful spirit, that they have deliberately killed more than a million Chinese, many of whom were women and children.

Meantime, Germany made a "peaceful" penetration into Austria, took over that nation and made it part of the Teutonic nation. Later she did the same to Czechoslovakia and Poland. In the latter country she met with resistance, which she overcame. No war was declared, but something was wanted and, wanted, was taken. The excuse was that she had been "attacked". Just before the ingress into Czechoslovakia there was an "appeasement," in which Hitler agreed not to make any more aggressions. The outcome was the taking over of the Czechs.

And now two armies, numbering millions of men, are facing each other, like two huge angry mastiffs, with two impregnable walls between. But there is no fighting. Back home, as well as in other parts of the world, people are wondering what it is all about.

The latest move involves Russia and Finland. Little Finland, with her four millions, "attacked" Russia, with her one hundred and eighty millions, and that, too, without going off her own preserves. Russia, like Japan, is either "defending" herself or going in to "rescue" the masses in Finland against their "intolerable and tyrannical government."

All this makes one blink his eyes in bewilderment. The "degradation of the lie," as a *Times* editorial says, has never reached such a low point in diplomatic history. Nor has there ever been such a muddle among mankind.

Surely we are living in a "cock-eyed world."

A Correction

An article and illustration in *The Instructor* for December gave the date of organization of the first Sunday School in the Rocky Mountains as December 8th. This was an error, Richard Ballantyne's Sunday School began December 9th, 1849. The Sunday School Handbook gives the correct date.

TENTATIVE SCHEDULE OF SUNDAY SCHOOL STAKE CONVENTIONS FOR 1940

January 21—Malad, Bear River, Boise, Hyrum, Mt. Ogden, Pocatello, Salt Lake.

January 28—Bonneville, Ensign, Idaho Falls, Juab, Logan, Nebo, Oneida, Portland, Provo, Smithfield.

February 4—Granite, Lehi.

February 11—Kolob, Moapa, North Sanpete, San Bernardino, Twin Falls, Weber, West Jordan and Los Angeles Group: Inglewood, Long Beach, South Los Angeles, San Fernando, Pasadena, Los Angeles.

February 18—Cottonwood, Deseret, Liberty, Millard, Minidoka, North Davis, North Weber, Oquirrh, Grant, Timpanogos.

February 25—Alpine, Benson, Box Elder, Cache, Mt. Graham, Maricopa, Morgan, Nampa, Phoenix, Utah, Sharon.

March 3—Portneuf.

March 10—Gunnison, Highland, Lyman, Ogden (Monday?), Sevier, Uintah.

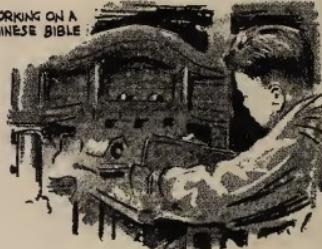
March 17—Duchesne, Franklin, Moon Lake, Kanab, Pioneer, Wells, Woodruff.

March 24—Curlew, Moroni, Nevada, Shelley, Oakland, Panguitch, Roosevelt, Wasatch.

March 31—Beaver, Idaho, North Sevier, Raft River, Snowflake, South Sanpete, South Summit, Summit.

**ALMOST ONE FIFTH OF THE EARTH'S
INHABITANTS POSSESS A COPY OF THE BIBLE,
WHICH HAS BEEN TRANSLATED, IN WHOLE
OR IN PART, INTO MORE THAN
A THOUSAND LANGUAGES.**

WORKING ON A
CHINESE BIBLE



R. O. Berg.

OUR COVER PICTURE

(Copy of an oil painting by J. Leo Fairbanks)

THE FIRST VISION

This is one of the outstanding events in the history of mankind. As a matter of fact, it stands alone in religious history. For, so far as we know, this is the only occasion when God the Father and the risen Son have appeared together to any persons in any dispensation.

There was a reason, it appears, for this transcendent vision in our time.

The idea of God lies at the heart of religion. Religion is what a man's ideas are, especially of God. God, in the New Testament, is a person. The modern God is impersonal. The Christ of the Gospels is a Savior, a Redeemer of mankind. These two conceptions are the very soul of true Christianity. In the Nicene Creed men began to veer from this belief, until now, under the idea that God is discoverable instead of revealed, few ministers, even, accept the idea that God is a Person, and Jesus Christ has become, to most "up-to-date" minds merely a great teacher.

But this vision corrects this modern notion, pulls us back to the original Christian doctrine. God is a Person; Christ is our Redeemer.

PRELUDE

WILLY RESKE

$\text{♩} = 72$



SACRAMENT GEM FOR APRIL, 1940

(Deseret Sunday School Songs, No. 71, Stanza 3)

I come to Thee, all penitent
I feel Thy love for me.
Dear Savior, in this Sacrament
I do remember Thee.

POSTLUDE





SECRETARIES

Albert Hamer Reiser, General Secretary

MAKING SPECIAL REPORTS

Of the four functions of secretarial work explained in the Handbook (January, 1939 edition, page 119), the fourth is usually the least adequately performed.

Failure to do this job adequately leaves secretaries with a feeling that their work is unnecessary and unappreciated. Secretaries fail to do this work thoroughly generally because they do not know how to do it, or do not understand its importance or do not realize that it is a secretarial function.

Briefly and simply stated, it is the business of the secretary to keep the superintendency of the Sunday School, the management, accurately informed about the condition of the Sunday School, especially in relation to those matters which are invisible and can be revealed only by means of statistics.

The four functions, referred to in the Handbook article, are:

- (1) *gathering* facts and figures.
- (2) *organizing* these in significant ways with the aid of minute book, roll book and report forms.
- (3) *preserving* this information for comparative and historical study.
- (4) *publishing* the findings in significant ways by means of regular and special reports.

When monthly and annual reports are prepared the first three functions have been performed. When these reports have been sent to the stake board and the general board the fourth function has been performed in part. Most secretaries perform excellently to this degree. The percentage of these reports received by the General Board is commendably high and the performance of secretaries is deeply appreciated.

This performance of the publicity function gives the stake and general boards information which greatly increases their efficiency and their capacity to serve the local Sunday Schools. It is not uncommon, however, for the stake and the general boards to know more about the intimate details of a Sunday School's condition than the superintendency of the school.

This happens because the facts about the schools are deliberately brought to the attention of the stake and general boards by their secretaries by means of special analysis in the form of reports prepared from careful statistical studies. The regular monthly and

annual reports sent in by the ward secretaries provide the necessary data.

The point of this article is that superintendencies of local Sunday Schools need to know more about the invisible details and conditions of their schools. There is only one way for them to get the necessary information: from the records and reports compiled by the secretary.

Many of these details and much information can be found by the superintendency who will study the regular records and reports of the secretary. However, time and effort are required for this, and the members of the superintendency are busy people, whose attention is demanded by numerous other details.

Consequently, the secretary, who will take the initiative and, without waiting to be told, will prepare simple, single, special reports for the superintendency, analyzing specific conditions of the Sunday School statistically, saves the managers of the Sunday School much valuable time and effort, helps them gain useful information, which makes their management more effective and wins for himself the appreciation and gratitude of his associates and a sense of having done an important service.

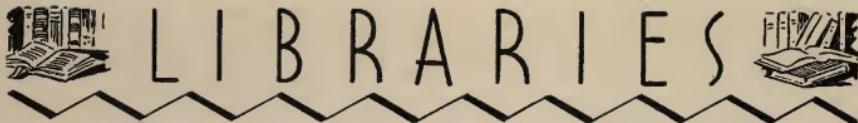
Specifically, secretaries can thus prepare special comparative reports revealing the condition and trend of punctuality, attendance by departments in relation to enrollment and potential members, 2½ minute talks, text books available to pupils, time of starting Sunday School, time allowed for singing practice, for class work, attendance at Union Meeting, prayer meeting, monthly business meetings.

A separate report should be made for each of these items. It is advisable to make these special reports cover one thing only, or at most one thing compared with a closely related item.

Do this and you will know what it is to perform the fourth secretarial function adequately.

Correction in Monthly Report Form

The monthly reports distributed for 1940 need two corrections. The lines for the figures for the "A" and the "B" departments now read "New Testament" and "Book of Mormon." They should read "Book of Mormon" (for "A" department and "Old Testament" (for "B" department.)



LIBRARIES

General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper, Wendell J. Ashton

PRIESTHOOD AND CHURCH GOVERNMENT

There has always been a need for a book that gives the rules by which the priesthood and the Church are governed—a sort of parliamentary manual, or dictionary of procedures. And here it is. It is named *Priesthood and Church Government*. The rules were gathered and then arranged under the general direction of Elder John A. Widtsoe. It is, we are told, "the 1940 and 1941 text and guide for Priesthood Quorums."

Of necessity this work deals with such familiar questions as what is priesthood? Who should be ordained to the priesthood? What are the duties of this or that office in the priesthood? And it answers a thousand and one particular questions, such as: What is woman's share in priesthood? How are men ordained to the priesthood? What is the relation between priesthood and the auxiliary organizations of the Church? What is the difference between priesthood and an office in the priesthood? Whatever question may arise as to what any specific thing in the Church is or how any function therein is performed, one is apt to find it in this encyclopedic volume.

These innumerable rules, definitions, and regulations are grouped under three headings: (1) Meaning of Priesthood, (2) The Priesthood and Church Government, and (3) Church Administration in Action. Under these headings are arranged twenty-nine chapters. The Table of Contents enables one to follow the course of the chapters, and an unusually complete and satisfactory index enables one to find anything in the book.

Two pictures in the volume are illuminating. One is of a priesthood meeting in the Salt Lake Tabernacle from the pulpit, and another is of the same meeting from the rear of the building. Also there are numerous diagrams, to show the relations between various bodies and organizations in the Church. For instance, on page 143, a diagram shows at a glance the "Organization for the Supervision of the Melchizedek Priesthood," and, on page 334, is a "Chart Showing the Relationship of the Bishopric, Relief Society, and Quorum Groups to the Ward Work Director in Obtaining the Essential Infor-

mation to Keep the 'Yellow Cards' Up to Date." If there is any question that arises in the mind of one who is active in the Church and that is not to be found in this book, one would be hard put to it to name it.

The volume has entailed a prodigious amount of work on the part of those whose names are mentioned in connection with its preparation. We congratulate them on having performed a good job in a much-needed field.

A NEW BOOK OF MORMON STORY

Other Sheep is the title of a short story, based on the *Book of Mormon*. It is by Robert W. Smith. Its sub-title is, "A Saga of Ancient America." Beautifully covered, the little volume (there are but sixty-four pages in all) is attractively gotten up.

It is the story of the conversion of Mathoni to Quetzalcoatl, the ancient God of America, whom the Nephite prophets knew as Jesus Christ. Mathoni joins the Church through hearing Samuel the Lamanite preach to the unbelieving Nephites. This is not long before the three days of black darkness before the coming of Christ, the Quetzalcoatl of *Other Sheep*.

There is the love element in the story also. Dena, the daughter of Lachoneus, granddaughter of Nephi the Prophet, is taken captive by some Gadianton robbers, who determine to have her offered to the water god (Tlalloc) in the neighboring city of Josh, to bring on the necessary moisture on the parched earth. Her capture takes place at the point where "Tlachtli" (a sort of basketball) was played. One of the players is Kumen, her lover. He it is who with others of his own people, rescue her. Then the predicted earthquakes, convulsions, and thick darkness come. At the end of all this the voice of Jesus calls them to repentance.

It is an interesting story. Not only is it based on the *Book of Mormon*, but it is founded also on tradition. There are illustrations, taken from photographs of scenes in ancient America. Those who are interested in the Nephite Record or in the traditions concerning the American god, Quetzalcoatl, will find this little book will repay them for reading it.

CHORISTERS AND ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
George H. Durham, Gerrit de Jong and Wallace F. Bennett

Songs to be studied in the March Union Meeting and practiced in the Sunday Schools during April are:

No. 41, "Joseph Smith's First Prayer."
No. 133, "Redeemer of Israel."

Text:

George D. Pyper, *Stories of Latter-day Saint Hymns*.

The following brief passage, quoted from *The New Encyclopedia of Music and Musicians* by Pratt, may be used as supplementary material for the discussion to be conducted in the music department of the Union Meeting:

Though the earliest Christian hymns were in prose, the Latin writers soon adopted the accentual and rhythmical verse (often with rhyme and so with couplet—and stanza—structure) which became the standard for medieval and modern poetry (in contrast with the literary usage of antiquity). Thus medieval hymnody was akin in form to popular poetry generally and open to analogous musical treatment. But it was essentially clerical, produced by ecclesiastics and mostly employed in monastic circles.

"The Reformation (from about 1520) seized upon hymnody as the chief practical means of popular religious expression. In the Lutheran circles of Germany hymns proper multiplied rapidly during the 16th and 17th centuries, but in the Reformed churches of Switzerland, the Rhine Valley, Holland and England metrical versions of the Psalms were the rule. In England free hymnody had no vogue until introduced among Independents by Watts in 1707 and among Methodists by the Wesleys from about 1740, gaining no foothold in the Church of England till still later. Since 1800 the production and use of hymns have been universal among all branches of English Protestantism."

* * *

"Joseph Smith's First Prayer" holds a unique position in our musical literature. It is the only "congregational" song that gives a complete description of the First Vision.

The chorister who tries to help his Sunday School really to learn this song, should saturate himself with all the background material concerning the event itself and the literary and musical description of it, that can possibly be found. For he should himself thrill with the great importance of the event to this last dispensation which it ushered in. Among

the best ways to prepare himself for the task of teaching "Joseph Smith's First Prayer" is, of course, the reading in the *Pearl of Great Price* of Joseph Smith's own account of his vision in which the Father and the Son were his heavenly visitors. ("Extracts from the Words of Joseph Smith," Chapter 2:11-17)

All those Latter-day Saints who sing this song at any time should be impressed by the fact that the heavenly visitation described in this song is to us of the greatest possible significance, for it demonstrated the following great truths, without which the Last Dispensation could not have been ushered in: 1. That our Heavenly Father will and does hear our prayers, and that he will give wisdom to us in our need; 2. That the power of evil is a reality great enough almost to overcome Joseph Smith when he was about to receive extremely important information concerning the plan of salvation; and 3. That God, the Father, and His Son are real persons who can be seen and whose voices can be heard.

* * * *

"Redeemer of Israel" also deals with the Restoration. It is one of the earliest hymns sung in Mormondom (1832) and is still one of the most popular among our congregational songs. It is exactly because of this popularity as expressed in its very frequent use, that there may be danger at times of reducing it to routine and meaningless singing, in which true devotion may not be present, nor a real spiritual experience had by the participants. On the other hand, our Sunday School choristers and organists can perform a real service by revitalizing this excellent hymn so that it will always be the devotional and joyful outcry to our Redeemer, through which we express our perfect confidence in the deliverance that is sure.

Note the interesting and skilful way in which William W. Phelps adapted this hymn by Joseph Swain to our own latter-day conditions and needs. The statement in regard to the identity of the composer of the music for this hymn, as recorded in *Stories of Latter-day Saint Hymns*, should also be noted.

For the sake of keeping the Union Meeting Music Department discussions as profitable as possible to all who attend, it is hoped that the suggested outline for the study of hymns as presented in the November, 1939 issue of the *Instructor*, is being followed, or a better one substituted.

EASTERDAY

M.M. $\frac{4}{4}$ —108.
Moderato mf

WILLY RESKE

1. Je - sus rose on East - er day, An - gels rolled the stone a - way;
2. East-er - hope the world shall know, God's own Word has told us so;

Ev - 'ry one should joy - ful sing Prais - es to the ris - en King.
Life e - ter - nal He doth give, Through His grace we too shall live.

Send the glad news ev - 'ry-where, Oth-ers, too, the joy may share,
If we try to do our part, Faith-ful - ly, with will - ing heart,

Up to heav'n the Christ a - rose! Mighty Vic - tor o'er His foes.
Vic - to - ry we too shall claim, Through the ris - en Sav - ior's name.

UNION MEETINGS



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman
Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

PARABLES OF OUR SAVIOR

III. The Sower, Mark IV:3-9 and 14-20;
Matthew XIII:3-9 and 18:23.

Procedure:

1. Have the reader select the version either of Mark or of Matthew, and make special preparation.

2. Have a second person make the application to Sunday School work.

(1) Are teachers sowers of the Word? Should they expect 100% reception. If not, is it worth while? Give examples of various receptions, especially those who bore fruit "thirtyfold and sixtyfold and a hundredfold."

(2) Note that this is one of the parables that Jesus saw fit to explain. Give his explanation—note the slight variations in the wording of the accounts by Mark and Matthew.

(3) What has been your reception of the Word—has your heart been a "rocky place", a "thorny place" or "good ground"? Can you stand "tribulation and persecution"? the temptations of riches? The best for other worldly things?

(4) Is anyone in the Church above temptation? Why must we be on our guard always?

3. Sing No. 37 "Sowing", *Deseret Sunday School Song Book*.

Note: The entire program should not take more than fifteen minutes.

Harken, behold, the sower went forth to sow; and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it.

And others fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And others fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

And he said, Who hath ears to hear, let him hear,—

The sower soweth the word. And these are they by the wayside where the word is sown; and when they have heard, straight-

way cometh Satan, and taketh away the word which hath been sown in them.

And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy; and they have no root in themselves, but endure for a while, then when tribulation or persecution arise because of the word, straightway they stumble. And others are they that are sown among the thorns; these are they that have heard the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

And those are they that were sown upon the good ground: such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold and a hundredfold.—*Mark IV:3-9, 14:20.*

Behold, the sower went forth to sow; and as he sowed, some seeds fell by the wayside, and the birds came and devoured them; and others fell upon the rocky places, where they had not much earth; and straightway they sprang up, because they had no deepness of earth; and when the sun was risen, they were scorched; and because they had not root, they withered away.

And others fell upon the thorns; and the thorns grew up and choked them; and others fell upon the good ground, and yielded fruit; some a hundredfold, some sixty, some thirty. He that hath ears, let him hear.

Hear then ye the parable of the sower. When anyone heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath both sown in his heart. This is he that was sown by the wayside.

And of him that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it, yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.

And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth some a hundredfold, some sixty, some thirty.—*Matt. XIII:3-9, 18-23.*

GOSPEL DOCTRINE

Subject: DOCTRINE AND COVENANTS

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

General Board Committee: Herbert B. Maw, Gerritt de Jong, William M. McKay.

LESSONS FOR APRIL, 1940

Note to Teachers:

In this month there are four lessons—for April 7, 14, 21, and 28. They emphasize the personal rather than the social side of man. They involve the social, however, since in any group or community the individual gives color to the whole. A commonwealth or a church is not better than the individual members of it. Personal righteousness, which is so much emphasized by Jesus in the Gospels, is the necessary basis for group righteousness. This idea is therefore important as an introduction to any consideration of the idea of human brotherhood, such as Unit Three is concerned with in these lessons.

THE WORTH OF A SOUL

Lesson 12. For April 7, 1940

Lesson Approach:

Ask the class as a starter whether they estimate the value of a thing or an act in terms of money or of personality. This may be amplified on the basis of the vocations and activities of the class members. What things or values do they deal with?

If they are farmers, manufacturers, bankers, teachers, housewives, what not, to what extent do human values and money enter into their activities and their thoughts and purposes?

Objective:

A human being, mature or young, white or colored, is precious in the sight of God, and should be so to us.

This idea, of course, is not meant to be merely an idea, but one that expresses itself in our conduct toward others. Our treatment of others, whether in the home, the office, the factory, or the shop, determines our estimate of human worth. Nothing else does—not words, certainly. The most unpatriotic can put up a flag on the Fourth of July—for show.

Outline of Material:

I. Values.

- a. Material values.
- b. Spiritual values.
- c. Illustrations.
- d. Right and wrong.

II. Spiritual Values.

- a. God's estimate.
 - b. John Whitmer's experience—question.
 - c. Answer to his question.
 - d. Emphasis on service.
- III. Agreement with other passages.
- a. Statement to Cowdery and Whitmer.
 - b. The Lord to Moses.
- IV. Character Values.
- a. Revelation to Joseph Smith, Sr.
 - b. Qualities to be cultivated.
 - c. These qualities in contrast.

Readings:

The *Manual*, Lesson 12; Section 15, and 18:10-15. (See also short article on "Questions" in another part of the present *Instructor*, which may help in the development of the lesson.)

Lesson Enrichment:

Is the value put upon human beings today high or low, in the absolute sense?

Before you answer this question think for a moment in specific terms. How much war is there in the world today? Where is there war? Are the nations at war Christian or non-Christian? What about crime? Liquor drinking? Vice? Is all this a matter of human values? How much poverty is there in your country, your State? What about slums?

Who holds himself in the higher scale of values—the man who drinks or the man who does not? Why? Does this apply also to nations? Explain. What does Jordan's phrase, "the strength of being clean", mean to you in terms of human value?

Individual Assignment:

Have some member of your class look up the history of human values and make a report of his or her findings. It might be a development of the idea as it was expressed in various nations, culminating with the teachings of Jesus. Would a curve represent it truly, which declined in the Middle Ages and after, then rising again—if it does rise? What value do we in our age put upon children?

This should be a very fruitful lesson and stimulate our practice in individual cases.

Application:

Ask your class to analize their own ideas and practices in respect to human values, with a view to seeing if the emphasis is in the proper place and if their practice corresponds with their theory. For it is very bad to think and then not do—or try to do.

A GREAT AND MARVELOUS WORK**Lesson 13. For April 14, 1940****Note to Teachers:**

Perhaps no lesson in the present course is more important than this one. It goes, as stated in the text, into the very heart of Mormonism. There are things that we see, and things that we do not, cannot, see. It is this unseen which gives trouble to some people, who, like Thomas the Apostle, are critical. This will give the teacher a good opportunity to confirm the faith of those who believe and to settle the minds, if possible, of those who are hard of belief.

Objective:

The invisible can only be known to us through the gift of the Holy Ghost or some other divine power.

To some people everything that happens is the result of the divine power. This is one extreme. To others nothing that happens but can be explained by human reason. This is the other extreme. Just what is due to the miraculous and what to ordinary causes, must be decided by the individual himself in view of all the circumstances.

Outline of Material:

- I. The Phrase Itself.
 - a. Where it occurs.
 - b. Its meaning.
- II. In What This Marvelous Work Consists.
 - a. The dictionary meaning.
 - b. Statement of the revelations.
- III. Outward Manifestations.
 - a. The Book of Mormon.
 - b. Explanations of this fact.
 1. By the Prophet.
 2. By outsiders.
- IV. Behind the Work.
 - a. The fruits of Mormonism.
 - b. The roots of Mormonism.
 - c. Necessity of the framework of the divine.
- V. Pres. Joseph F. Smith's Statement.

Readings:

The text, Lesson 13; Sections 4, 6, 11, 12, 14, (first verse in each case, and 18:44; First Corinthians, chapter 14; *Doctrine and Coven-*

nant's Commentary, Smith, under the sections covered in this lesson; Isaiah, chapter 29.

Questions:

There are some questions at the close of the lesson which should not be forgotten. What is repentance? What do we turn from when we repent? How does it come about that we *want* to repent? Why should man, any man, wish to go forward in life, instead of backward? This is one of the mysteries of existence. The answer lies ultimately in the Spirit of God, in the Holy Ghost. Science and philosophy do not account for this instinct in man.

Within the Church there is a continuous need for the operations of the Spirit that creates in its members a need for change in their lives. One must take stock of himself constantly, with a view to seeing where he can make changes.

Herein, then, lies the miracle of Mormonism, that people have been, and are constantly being, changed for the better.

Enrichment Material:

"All I have ever asked for or contended for is a reformation in the life of this people; that the thief should stop his stealing, the swearer his swearing, the liar his lying, the deceiver his deceiving, and the man who loves the world more than his God and his religion wean his affections from those objects and place them where they of right belong."

"I do not wish anybody to cherish a wild enthusiasm, so common in the world, which is produced by the excitement of animal passions, and makes people weep and cry out in an insane manner. I wish people to make themselves acquainted with facts pertaining to God, to heaven, to mankind upon the earth, their errand here, for what they are created, the nature of their organization, who has power over them, who controls them, how much they can control themselves, etc. And then let us see whether we can be men and conduct ourselves like Saints, or live and act like the wicked."—Brigham Young.

Application:

Are the members of your class putting themselves in a position where they can be influenced by the Spirit that works miracles in the heart and thoughts that work also a miracle in conduct?

STRAIGHT AND CROOKED PATHS**Lesson 14. For April 21, 1940****Objective:**

One should make an effort to keep in the straight path, but, if he gets off it, he should get back on it as soon as he can.

We learn, or should learn, from the experience of others. Intelligent people usually do. That is what the head is for—to learn how to guide our conduct into profitable channels. Our experiences may not involve as great issues as Joseph's did, but they are important to us.

Where do we find what God requires of us?

Readings:

The *Manual*, Lesson 14; look up the citations there, for a more complete view of the subject treated; *History of the Church*, Volume I, pp. 20-31; *Gospel Doctrine*, by Joseph F. Smith, the section of "Marriage, the Home, and Family," which will suggest various aspects of error in belief and conduct to be avoided, chapter XVI.

Outline of Material:

- I. Introductory.
 - a. Section 3.
 - b. Its significance.
- II. The Situation.
 - a. Time, place of revelation.
 - b. The incident.
- III. Punishment.
 - a. Urim and thummim taken away.
 - b. Plates taken away.
 - c. Martin Harris not allowed to write again.
- IV. Character of the Prophet.
 - a. Candor, frankness, honesty.
 - b. What he might have done.
- V. Book of Mormon Witnesses.
 - a. Martin Harris' repentance.
 - b. Testimony of witnesses.
 - c. Call to repentance.
- VI. Another Warning.

Lesson Enrichment:

"Then we say to you who have repented of your sins, who have been buried with Christ in baptism, who have been raised from the liquid grave to a newness of life, born of the water and the Spirit, and who have been made the children of the Father, heirs of God and joint heirs with Jesus Christ—we say to you, if you will observe the laws of God and cease to do evil, cease to be obscene, cease to be immoral, sexually and otherwise, cease to be profane, cease to be infidel, and have faith in God, believe in the truth and receive it, that you will be set up on high, and God will put you at the head, just as sure as you observe his commandments.

"Whosoever will keep the commandments of God, no matter whether it be you or any other people, they will rise and not fall, they will lead and not follow, they will go upward and not downward. God will exalt them and magnify them before nations of the earth, and he will set the seal of his approval upon them,

will name them as his own. This is my testimony to you.—President Joseph F. Smith.

Application:

An idea or doctrine or commandment that is not applied to one's life here and now is really of no use. Indeed, one is worse off to the extent that he knows and does not.

What is the straight (in the Gospels it is spelled strait) path referred to? What the crooked path? What constitutes a straight (or strait) path? What a crooked path? Show where each leads?

Self-analysis should be encouraged. What are one's imperfections of character? Benjamin Franklin used to set his down on paper and study them. But more than self-analysis is necessary. One must seek to overcome undesirable traits or manifestations and to cultivate desirable traits. Franklin did, taking one at a time. Are you mainly in the straight path or mainly in the crooked path?

A STUDY OF THE SCRIPTURES ENJOINED

Lesson 15. For April 28, 1940

Objective:

Everyone should read a bit of Scripture every day, to tone up the moral and spiritual systems.

Mathew Arnold, a famous English educator and writer, used to say that, if one read just ten lines of Milton's *Paradise Lost* of a morning, he could not do a mean act during the day.

This is truer of the Scriptures than it is of Milton. There was great virtue in the old practice in the home of reading a few verses of the Bible before prayers. It tuned in, as we say nowadays, on the waves of the Higher Thought and Emotion. To the Bible, of course, we add in the Church three other volumes, which we accept as the Word of God.

Readings:

The *Manual*, Lesson 15; Jenson's *Biographical Encyclopedia*, under Hyrum Smith; section 11 of the *Doctrine and Covenants*, which should be studied carefully; and the *Commentary* on that volume, by Hyrum M. Smith.

Outline of Material:

- I. Hyrum Smith.
 - a. Dates concerning.
 - b. Traits of character.
- II. Revelation to Hyrum Smith.
 - a. Conditions under which given.
 - b. Items for Hyrum.
 - c. Section 124:15.

- III. On Preparing to Preach.
 - a. Hyrum's preaching.
 - b. Studying the Scriptures.
 - c. Application to us.
- IV. What to Preach.
 - a. Repentance a major theme.
 - b. Reasons for this.
 - c. Mysteries prohibited.
- V. Revelation to Emma Smith (sec. 25.)
 - a. Her assignment.
 - b. How filled.
 - c. Who Emma Smith was.

Enrichment Material:

In connection with a previous lesson something was said about the Scriptures—what they are, their nature and origin, and so on; and citations were made from President Brigham Young as to their value.

The aim here, as stated, is to get more people to read the Scriptures, especially the *Doctrine and Covenants*. There is too little study of this volume by those to and for whom it was given.

Here is a project for your class as a whole or for its members individually: Ask them to make a list of subjects in the *Doctrine and Covenants* and then copy passages which bear on the subjects set down.

These should be arranged in an orderly manner. First, what does the work say about our pre-earth life? Something is said, for instance, about the pre-mortal existence of Jesus, that of Satan, and that also of man. In addition there is something about what took place in that pre-earth world. Who were there? What form? And so on. Coupled with this, but in another place, there might

be passages from the *Book of Mormon* and the *Pearl of Great Price*.

Secondly, as we go on with this course there might be set down passages about our bodily needs. Something is said about sleep, about what we should eat, what avoid, and so on.

Perhaps cards, properly indexed, might be used for this purpose. In this case one passage could be given for each card, and then, when the course was completed, the cards might be shifted into the proper places.

Would your class like to do this? If so, the work would require some reading every day.

GOSPEL DOCTRINE IN UNION MEETING

While any one of the four lessons for April may be taken for the Union Meeting, the first here given (Lesson 12) is recommended. For, if one must choose among them, that on the "worth of a soul" will have to stand as the most important, basic, and far-reaching.

It is believed, however, that this lesson is sufficiently outlined and amplified to require no additional reinforcement here.

Care should be taken, though, to keep the idea down to earth, instead of keeping it up in the air. What are our present human values (a) in the home, (b) in the school, (c) in business, (d) in labor, (e) in society generally? The outcome, of course, should be to raise our values of human beings everywhere. How can this be done?

A Favorite Mormon Hymn



MISSIONARY TRAINING



COURSE D—ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age

General Board Committee: James L. Barker, Chairman; Don B. Colton, William E. Berrett, Carl F. Eyring

LESSONS FOR APRIL, 1940

April 7, 1940

If no Easter program has been given March 24th, Lesson 10, "Nature of Repentance," may be used, otherwise it is left open to catch up on the lessons, if no other special program has interfered with regular class work.

BAPTISM AS INITIATORY RITE

Lesson 11. For April 14, 1940

Texts:

Manual, Lesson 13; *Articles of Faith*, Talmage, pages 120-136; also appendix 9, *Sunday Night Talks*, Talmage, pages 138-140; *Book of Mormon*, Moroni, chapter 8; II Nephi 31:17-18; Mosiah 18:12-17, 21-35; *The Protestors of Christendom*, by James L. Barker, *Improvement Era*, April, 1938.

Objective:

To lead students to an understanding of the genuine purpose of baptism in furthering the progress of the individual.

Suggested Material Outline:

1. Baptism is the natural gateway into God's kingdom.

"Anyone who has come to have faith in God and has recognized the necessity of repentance—genuine, sincere, and fervent—will naturally yearn for a chance to do something to manifest his sincerity." (*Sunday Night Talks*, page 139.) Baptism with water is the physical act which permits of an objective expression of this spiritual growth. "Baptism is the gateway leading into the fold of Christ, the portal to the Church, the established rite of naturalization in the kingdom of God." (*Articles of Faith*, page 120.) Thus baptism serves as a concrete expression to the social group that faith in Jesus and his way of life is in the making, and that the value of repentance has been tested out in practice.

2. Baptism is a sacred ordinance.

a. Who are fit for baptism? "All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly

repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his Church." (*Doctrine and Covenants*, 20:37.)

b. Baptism a sacred covenant. Having discovered the saving power of faith and repentance, the person baptized promises in his heart to build a Christ-like character by continuing to exercise faith in the Lord Jesus Christ and his way of life, and by continuing to work out a true repentance as often as is necessary as he is reborn into a newness of life.

c. Infant baptism. "And he that saith that little children need baptism denieth the mercies of Christ, and setteth at nought the atonement of him and the power of his redemption." (Moroni, Chapter 8; read the whole chapter.)

Suggested Method Outline:

I. As an introduction to the subject students might give short talks (previously assigned) on such items as the following:

"The need of a spiritual rebirth when we have repented of our sins."

"The necessity of testing a candidate's fitness for the Kingdom of God."

"Baptism as a covenant with God that we will abide the rules of His Kingdom."

"Infant Baptism."

II. Following the reports a general discussion should be encouraged by asking such questions as the following:

1. What principle of progress underlies the ordinance of baptism?

2. How is baptism a concrete expression of a principle of life?

3. Of what public good is such a concrete expression?

4. Of what value is baptism in water to a person who has neither faith nor a knowledge of the value of repentance?

5. Does baptism imply a complete understanding of faith and repentance?

6. Why are little infants not baptized?

7. Why is baptism performed at the age of eight? Why not some other age?

III. Summarize on the blackboard the con-

clusions reached by the class in their discussion. Questions not satisfactorily answered should be assigned for special reports, the following Sunday, which calls for a continuation of the discussion on baptism.

Assignment:

Read carefully the material of the next lesson on the "Mode of Baptism," and make careful assignments at this time as a basis for next Sunday's discussion.

Teacher's Closing Minute:

The teacher might close with the following statement: "At the time of baptism we publicly demonstrate that we were the kind of person who would continue to develop a faith in Jesus Christ and His Gospel, and through experience would continue to discover the value of repentance as a force in building an ideal life. May we continue to be this type of person."

THE MODE OF BAPTISM

Lesson 12. For April 21, 1940

Texts:

Manual, Lesson 12; Articles of Faith, Talmage, pages 137-156; Sunday Night Talks, Talmage, pages 168-171, 184-194; Book of Mormon, III Nephi 11:22-28.

Objective:

To lead students to realize that baptism, to be symbolical of a burial and rebirth, must be by immersion.

Suggested Material Outline:

I. Baptism by Immersion.

a. Symbolism of the Baptismal Rite. The person who accepts the Gospel of Jesus Christ and makes use of the personality producing power of faith and repentance, may expect to be made over in a real sense—literally re-born. Baptism by immersion in water is an appropriate physical symbol of this new birth. This cannot be said of a sprinkling of water upon the face. In the parables of Jesus the comparisons and metaphors are not far-fetched. Undoubtedly, Jesus expects that the symbolism in so important a rite as baptism should be genuinely symbolic.

b. Jesus was baptized by immersion. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." (*Matthew 3:16.*)

c. Early Christians baptized by immersion. "History furnishes ample proof that in the first century after the death of Christ, baptism was administered solely by immer-

sion. Tertullian thus refers to the immersion ceremony common in his day: "There is no difference whether one is washed in a sea or in a pool, in a river or in a fountain, in a lake or in a channel. . . . We are immersed in the water.'" (*Articles of Faith, page 485.*)

d. Mode of baptism prescribed. (See *Doctrine and Covenants, 20:72-74.*)

II. Baptism for the Dead.

"Through further revelation in this age it has been made known that ordinances in behalf of the dead should be administered in places especially dedicated for this purpose. These are the temples, in the building and maintenance of which the Latter-day Saints hold a unique position. . . . Surely the family relationships established by mortal birth are not destroyed by death. Repent and be baptized for the remission of sins, and prepare yourselves to be fit recipients of baptism in behalf of those who have preceded you through the veil that hangs between this life and the hereafter, and who passed without compliance with the laws and ordinances of the Gospel." (*Sunday Night Talks, pages 193-194.*)

Suggested Method Outline:

I. The teacher should briefly review the conclusions reached by the class in the previous lesson. If problems were especially assigned the reports should be given before new material is taken up.

II. Special talks on the following might serve to introduce other phases of the problem of baptism:

- a. The history of baptism (giving emphasis to the forms used).
- b. Baptism by immersion an appropriate symbol of burial and new birth.
- c. The baptism of Jesus.
- d. Baptism in the L. D. S. Church.
- e. Baptism for the dead.

III. An open discussion based upon the material brought before the class by special reports, etc., should now be encouraged. During the discussion students should be urged to use the standard works of the Church and the class texts and to quote from them in substantiation of their statements. The open discussion may be started and kept going by either student questions to the teacher and class or teacher questions to the class. Where the latter are necessary the following questions are suggested:

a. Is baptism by immersion an appropriate physical symbol of a burial of the old life and the birth into a new kingdom? Would any other form of baptism be as symbolical?

b. Was Jesus baptized for the remission of His sins? If not why was He baptized?

- (See *Book of Mormon*, II Nephi 31:17-18.)
 c. What evidence have we that early Christians baptized by immersion?
 d. Where did the Latter-day Saints get their information concerning baptism?
 e. Who may perform baptisms? When?
 f. Why do we baptize on earth for those who are dead?

IV. The teacher should reserve five minutes to summarize with the use of the blackboard and the aid of the students, the findings of the class in regard to "baptism."

Assignment:

Read carefully the next lesson and the suggested outline in the *Instructor* and make your assignments now for the coming class period.

Teacher's Closing Minute:

The teacher might close the class with a one minute appreciation of the ordinance of baptism in the Church stressing some concrete evidence of the value of baptism as a principle of life.

GIFTS OF THE HOLY GHOST

Lesson 13. For April 28, 1940

Texts:

Manual, Lesson 13; Articles of Faith, Tal-mage, pages 157-170; Sunday Night Talks, pages 195-206.

Objective:

To lead students to understand the special privileges and opportunities which accompany membership in the Kingdom of God and the receipt of the Holy Ghost.

Suggested Material Outline:

I. The Spirit of God.

Following the teachings of Joseph Smith we conclude that men and women, as we find them in this earth-life, are representative of the many intelligences who were in the beginning with God. Just as the Intelligences called men exert an influence upon each other, so God the greatest of them all exerts His influence. The influence emanating from the great trinity of Intelligences, the Father, Son, and Holy Ghost is often spoken of as the Spirit of God. The Holy Ghost is usually distinguished from the Spirit of God, although both terms are sometimes used interchangeably. "It is not the Holy Ghost who in person lighteth every man who is born into the world, but it is the light of Christ, the Spirit of Truth, which proceeds from the source of intelligence, which permeates all nature, which lighteth every man and fills

the immensity of space. . . . The Spirit of God which emanates from Deity . . . fills the earth and the air and is everywhere present. . . . By means of this Spirit every man is enlightened, the wicked as well as the good, the intelligent and the ignorant, the high and the low, each in accordance with his capacity to receive the light." (*Gospel Doctrine*, Joseph F. Smith, pages 73-75.) The creative process which the careful student of science finds imminent in nature, the upward pull which the repentant wrong-doer discovers in his weakness, and the flashes of insight which come to the poet, philosopher, and religionist—all these are undoubtedly manifestations of the Spirit of God.

II. The Holy Ghost—the third member of the Godhead.

a. The higher baptism. The person who has achieved faith in Jesus Christ and His Gospel, who through practical experience has acquired an understanding of the value of repentance in soul development, who has publicly shown, by baptism in water, that he is such a person and is willing to covenant with God that he will do his best to continue to be such a person, is eligible to receive the baptism of the Holy Ghost—to be born of the water and the *Spirit*.

b. The Holy Ghost as a Gift. Thus under authorized hands such a person is pronounced a candidate fit for an intimate association with the Holy Ghost. "The presentation or 'gift' of the Holy Ghost simply confers upon a man the right to receive at any time, when he is worthy of it and desires it, the power and light of truth of the Holy Ghost, although he may often be left to his own spirit and judgment." (*Gospel Doctrine*, Joseph F. Smith, page 73.) To have intimate communion with this supreme Intelligence is an opportunity which is a precious gift. Few baptized persons live up to their full opportunity in receiving aid of the Holy Spirit. Improvement may be made through genuine worship, to be discussed in the next lesson.

c. The gifts offered by the Holy Ghost. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) Thus the intimate influence of the Holy Ghost will lead to the Christ-like life of love and service. In general one will be led to good works, to an honest and enlightened mind, to matured and purified emotions, and to a fuller understanding that a larger freedom is obtained by whole-hearted cooperation with God and His children. Since each person, to be a per-

son, must be unique, each will respond differently to the gifts of the Comforter. For example, read I Corinthians 12:1-11.

III. God offers help to man.

Suggested Method Outline:

I. It is suggested that the topic, "The Spirit of God," be presented as a talk by some member of the class, care being taken to distinguish between the Spirit of God and the Holy Ghost. Also point out that the Spirit of God enlightens every man according to his capacity to receive, but that the intimate companionship of the Holy Ghost is the special privilege of the baptized.

II. Students previously assigned should be asked at this point to present incidents illustrating various gifts of the Holy Ghost which have occurred in the history of the

Church. The gifts thus brought to the attention of the class should be listed on the board as a basis for later discussion.

Assignment:

Read carefully the following lesson on "The Plan of Salvation," and make the assignments suggested to those in keeping with your own lesson plan.

Teacher's Closing Minute:

The teacher might close the class with this statement: "The extra privilege of the intimate companionship of the Holy Ghost is open to all who are worthily baptized and who live the Gospel of Jesus Christ. Let us not throw away our birthright for a mess of pottage! Please repeat the concert recitation for April."

A Sunday School Teacher Becomes National Diving Champion

Miss Virginia Nelson, of Ogden, Utah, became National Champion of A. A. U. in diving, last June. We have just heard about it. And now you are hearing about it.

She is now a Sunday School teacher in Mount Ogden Stake. Much of the credit for her diving ability she attributes to the teachings which she received in the Sunday School and which she is now giving to her class. By this she means partly how to care for the body, but partly how to develop a good mind and character.

When she was twelve, she gave her stand on Sunday School teachers. It might help our teachers to see themselves as others see them. She

lists the following as the characteristics of a good Sunday School teacher:

1. Punctuality, "She should be at the school early enough to give a friendly look, a hug, or something, to every pupil."

2. Joviality, "A good joke now and then spices up the morale of the class."

3. Firmness, "But the firmness should be that of a friendly counselor, not of a petty tyrant."

4. A pleasant voice, "It should strike your ears like sweet music, and thrill you with its softness and modulation."

5. Interest, "The exceptional teacher is one who likes you enough to notice your absence when you are away. She inquires about you when you are sick. My! how I like her!"

All this spells success, thinks Miss Nelson—or did when she was twelve. "A real teacher, next to one's father and mother, is the best friend a boy or a girl has."

Thanks for the tip, Virginia.



MISS VIRGINIA NELSON

to see themselves as others see them. She

I say to every man not to think more of himself than he ought to think.—Romans 12:3

He that would please all and himself too, undertakes what he cannot do.—Dutch Proverb.



GOSPEL MESSAGES



COURSE C—Faith as a Foundation for Living

For Ordained Priests and Young Men and Women 17 and 18 Years of Age.

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman
Lynn S. Richards, Earl J. Glade

LESSONS FOR APRIL, 1940

CONCERT RECITATION FOR APRIL (Moses 1:39)

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

THE PLAN OF SALVATION

Lesson 11. For April 7, 1940

Text:

Sunday School Manual, Lesson 11.

References for Further Reading:

Talmage, *Articles of Faith*, Lecture 4;
Discourses by Brigham Young, Chapter 4;
Roberts, *A Comprehensive History of the Church*, II, 362-366.

Objective:

To show that there is purpose in man's existence, designed to rescue him from the forces of sin and death, and to bring him again into the presence of God.

Suggestions:

Latter-day Saint scripture contains a more comprehensive statement in explanation of man's presence in mortality than is offered elsewhere. It is the teacher's privilege to make this available to the student. Every Latter-day Saint should be acquainted with the following: Moses 1:39; Moses 4:1-4; Abraham 3:22-28.

"For as in Adam all die, even so in Christ shall all be made alive."* Discuss in light of the following:

Adam, in Mormon philosophy, is the "first man of the race." He it was who suffered the forfeiture of divine presence to become a mortal being. Avoiding all mysteries in the case, keep the following steps in mind:

1. Man originally enjoyed association with God.

2. Adam represents the beginning of the race in mortal life.

3. Adam, through the "Fall," represents the transition into mortality with all its elements of decay, subjection to evil, etc.

4. This state of mortality is man's "prov-

ing ground," where he has his freedom of choice.

5. The rescue from the state of mortality, with all it implies, is the problem of salvation and includes two phases:

First. Rescue from permanent physical dissolution.

Second. Restoration to some measure of divine presence.

Man is powerless to effect the rescue from the state of mortality. He has no power over death. This phase of salvation was achieved by the saving grace of Christ, who does possess that power. How it was done involves one of those inexplicable miracles involving life and death before which man stands in daily wonder. But man does have in himself the power to attain, in his proving period, an approach to God through righteous living. Herein lies his part in "working out his own salvation."

Questions:

1. What fundamental principle of life was involved in the selection between two plans offered in the "Council in Heaven?" What was the purpose of this "Council?"

"Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to Heaven."

2. What explanation is offered in Moses Chapter IV, with reference to the origin of good and evil in the world?

3. What was the dual nature of the salvation which Christ was to perform? Consider the physical and spiritual "death" which is inherent in man's earth life. (See text, *Vitality of Mormonism*, Lesson 12.) Read also *Hebrews* 5:9*. See also, *Gospel Doctrine Manual* for 1940, Lesson 26, "The Problem of Evil."

4. What part does man play in his own salvation?

5. The Constitution under which we live and enjoy a sort of temporal salvation seems so far removed from our daily life that we fail to realize its vital connection with all we enjoy. Does this apply equally to the Gospel Plan of Salvation? Is our daily routine of living in any way connected with our "salvation?"

*Special Assignment.

6. Discuss: "For behold this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

7. Read Hebrews 5:9 and also the third Article of Faith. What are the "laws and ordinances" of the Gospel to which the above refers as a means of salvation?*

Further Reading:

Talmage, *Jesus the Christ*, Chapter II. Especially note 2 at the end of chapter.*

THE MISSION OF JESUS

Lesson 12. For April 14, 1940

Text:

Sunday School Manual, Lesson 12.

References for Further Reading:

Roberts, *Mormon Doctrine of Deity*, 185-207; Talmage, *Articles of Faith*, Lecture 4; Talmage, *Jesus the Christ*, Chapter 3.

Objective:

The saving mission of Jesus Christ consists of, (a) Deliverance from bodily death, and (b) Man's return to the presence of God.

I. Discuss Talmage's presentation of the mission of Jesus in accomplishing the deliverance of man from physical death. (*The Vitality of Mormonism*, pages 51-61. Note particularly his illustration taken from the "three kingdoms" of life, on page 54.)

II. What is the meaning of the following, "But now is Christ risen from the dead and becomes the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive?" (I Corinthians 20:22.)

III. What is the meaning of spiritual death? How does sin contribute toward spiritual death? Consider such statements and illustrations as follow:

Blessed are the pure in heart for they shall see God. Refer to Lesson 9.

We meet God in the higher ranges of our inner experience.

If any man shall do his will, he shall know of the doctrine.

Isaiah found that he could not stand in the presence of God, who was righteous, until he had been purified. (Isaiah 6.) Ezekiel drew a cartoon of Jerusalem in a state of siege; he placed an iron plate outside the city representing the barrier of sin which shut them out from God and precluded any help from that source.

IV. Beginnings of the Atonement: Man had suffered spiritual death, or had been shut out from divine presence through sin. It was a long road back to a condition of *At-One-Ment with God*, but the process began with the first man who strove to lead men away from sin towards righteousness. When Abraham refused to worship the idols of his homeland, and made a "Covenant" with Jehovah he was on that road. When Moses could receive from Jehovah a moral code for his people, and Elijah could fight off Baal worship, they, too, were on it. The prophets of Israel continued the upward climb by revealing in turn new attributes of God who, through the centuries, became more distinguishable in the maze of misguided worship. Justice, love, mercy, righteousness were revealed as qualities of God which He, in turn, demanded of His people.

V. Jesus Reveals God to Man: Jesus completed the work of the prophets by revealing God as "our Father in Heaven" and mankind as a brotherhood. That was a far-reaching revelation. Jesus' own life was a further revelation of the character of Him that sent His Son into the world. (John 10:30; 14:9.)

VI. Jesus Establishes His Kingdom: Jesus pointed the way Godward when he said, "Be ye perfect even as your Father in Heaven is perfect." Such perfection would be attained through a new order in human affairs. The qualifications for membership in this "Kingdom of God" are roughly contained in the Sermon on the Mount. (Matthew 5, 6, 7.) The new spiritual order demanded a new mind, a new faith, and a new life.

VII. He Fixes His Ideal Upon the World. In face of rising opposition Jesus continued his work of establishing the Kingdom. Upon the Cross He fixed forever the ideal of His Kingdom in the hearts of men. Dying upon that cross, He overcame death and gave to man the gift of eternal life.

Illustration: The Roman populace paid little heed to the protests and pleadings of the priests against the barbarous entertainment afforded in the bloody arena. But on one occasion, as the lion dashed forth from his pen to spring upon his victim, a venerable and much loved priest stepped between them and was torn to pieces before the horrified spectators. In his death the priest accomplished more for the cause of mercy than he did in life.

VIII. Summary: "Christ, victor over sin and death, established His right to prescribe the conditions under which man may attain salvation and these He summarized as obedience to the laws and ordinances of the Gospel."—Talmage.

*Special Assignment.

THE PROBLEM OF CHOICE

Lesson 13. For April 21, 1940

Text:

Sunday School Manual, Lesson 13.

Objective:

Within the limits set by natural endowment and environment man is free to travel where he will, but the choice of his life's course carries its own rewards and penalties.

References for Further Reading:

Bennion, *Moral Teachings of the New Testament*, Chapter 11; *Discourses*, by Brigham Young, Chapter 5; Roberts, *A Comprehensive History of the Church*, II, 403-406.

Suggestion:

One of the distinguishing characteristics of man is his power to think through a given situation and to choose according to his will. It is true he is subject, at times, to conditions beyond his control, but even in face of these he is usually faced with alternate courses of action, either of which he may choose. As a guide between right and wrong he enjoys the accumulated experience of the race. That which the race has come to know, either through experience or divine revelation, to be for *human welfare* is called *moral* and that which affects injuriously is called *immoral*. Between these two courses he is free to choose.

"To every man there openeth
A way and ways, and a way;
And the high soul climbs the high way;
And the low soul gropes the low—
And between on the misty flats
The rest drift to and fro,
But to every man there openeth
A high way and a low;
And'every man decideth
The way his soul shall go."

Questions:

1. Is a course of action right or wrong because society says so? Because God says so? Or does the "Moral Code" say a course of action is right or wrong because of its effect upon the human being?

2. What are the effects of choosing one's course of action in harmony with what the race has discovered (or what God has revealed) to be right?

What are the effects of running counter to the right course, and choosing the wrong?

3. Which is the easier course to follow in the long run? Which offers the greatest advancement?

4. Counting the Cost: How much are you

willing to pay for—a book? An automobile? A trip? How much are you willing to pay for—

- a. The thrills of a good time?
- b. To satisfy your appetite?
- c. To be comfortable?

5. Are the following true?

A good time purchased at the cost of a good name costs too much.

Carnal appetites satisfied at the sacrifice of health costs too much.

Indulgence at the cost of mediocrity is a poor bargain.

6. Consider:

Human conduct follows choices of right or wrong: choice of right leads to freedom—happiness—life; choice of wrong leads to captivity—misery—death.

7. Discuss *Doctrine and Covenants*, 58:32-33.

8. How does the "Problem of Choices" relate to the Latter-day Saint conception of the "Plan of Salvation"?

"King of the forest or serpent of the marsh. Make your choice. Abstinence with achievement, or indulgence with less than mediocrity. We are architects of our own fate. Decision determines destiny."—A. Z. Conrad.

Application:

Single out one day in your life. Then consider, from the time you rise to the time you go to bed—(a) the number of decisions you have to make, (b) which decisions lead upward and which downward, and (c) what the near and remote outcomes of these decisions are. This may open your eyes.

FREEDOM THROUGH OBEDIENCE

Lesson 14. For April 28, 1940

Text:

Sunday School Lesson Manual, No. 14.

Objective:

To show that obedience to law is the price of freedom.

References for Further Reading:

Talmage, *Vitality of Mormonism*, Chapter 19; Bennion, *Moral Teachings of the New Testament*, Chapter 2; Widtsoe, *Discourses* by Brigham Young, p. 345.

1. Reference is made in the text to the "Covenant" between the Jews and Jehovah. (*Genesis, 12:1-3*) That close relationship between a people and their God distinguished the Jewish religion from all other religions of the world. Had the covenant been kept in spirit instead of in dead letter only, it would have saved them much suffering. Com-

- pare with our Latter-day Saint "Covenant."
- "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (*Doctrine and Covenants*, 82:10)
 - "There is a law irrevocably decreed in the heavens before the foundation of this world, upon which all blessings are predicated: and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (*Doctrine and Covenants*, 130:20-21)
- II. The religion of the Jews became one of legalism—a system of rules and regulations interpreted by the scribes. Adherence to the "tradition of the elders," as the complex network of laws were known, represented the Jewish effort to usher in "The Day" when the Messiah would establish His Kingdom among them. In a sense it was their means of salvation. Obedience to outward forms and ceremonies replaced a religion of the inner spirit and God became a stern judge instead of a father of love.
- III. What one requirement in the Gospel of Christ, if it is observed, automatically fulfills all the laws of Moses? (Our temporal laws as well.) See *Matthew*, 22:35-40. Also *The Greatest Thing in the World*, by Drummond. With reference to the above how does the Gospel of Christ set men free from technical laws? What does it mean to "live above the law"? (*Doctrine and Covenants*, 58:21)
- IV. Why does the Gospel of Jesus Christ set men free? Perhaps the following statement holds the key to the problem: "And ye shall know the truth and the truth shall make you free." (*John* 8:32)
- V. Discuss the following sentence from Talmage: "Transgression of the law is primarily or indirectly the cause of all suffering." Illustrate how freedom is lost by the breaking of:
- Physical laws:
What caused the 1935 dust storms in the middle west?
- Why will a confirmed smoker "walk a mile" for a smoke?
- Moral laws:
Why is indulgence in profane and vulgar language a handicap?
What penalty is attached to cheating?
What threat to freedom does promiscuous "petting" hold?
 - Spiritual law:
Discuss the significance of the following: "Sin keeps a man from prayer and prayer keeps a man from sin."
"The love of money is the root of all evil."
- VI. Read *Doctrine and Covenants*, 88:86. Consider the following:
- "Life is a fight to the finish for the man who really lives... Will power, work power, and worth power are at a premium. Competitions for first place are fierce. No oyster-backed, snail-paced, self-indulgent shrinking shrimp of a man can expect to arrive. A passion pulled sensuous seeker-after-pleasure cannot successfully buck up against a big day's work and not sag.... There is a hollow-eyed, dough-faced vacancy wherever men and women defy laws of health and vigor and give way to sensuality. The law of harvest is inexorable. Nature's bill must be paid on demand and the demand comes sure and swift. The amount of personal energy is limited and has to be accounted for. Waste it, and you cannot have it when the demand is greatest. Burn out brain and brawn for a time and you are as sure to become a useless slimy slacker as the sun is to rise and set.... Will power vanishes, clear vision disappears, virility goes and decency goes when the eternal laws of chastity are trifled with. Break the rules of the game and you lose. Trample on the rights of others and you sacrifice your own freedom.
- "An evil habit is a ball and chain and it has to be dragged the whole way through. A clean life is a vigorous, worthwhile, satisfying, hill-climbing life with victory at the top of the slope."—A. Z. Conrad.
- Further reading: Talmage, *The Vitality of Mormonism*, Chapter 19.



OLD TESTAMENT



Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, Vice-Chairman;
Thomas L. Martin and Wendell J. Ashton

LESSONS FOR APRIL, 1940

RUTH AND BOAZ ("How Great is the Reward of Human Kindness")

Lesson 10. For April 7, 1940

Note: In order to keep in harmony with the *Manual*, this lesson should be given March 31st (see *Manual*, page 36, Lesson No. 10) and the Review (A Backward Glance), April 7th, (See *Manual*, page 40, Lesson No. 11.)

Text:

The Old Testament Sunday School Manual, Lesson 10.

Objective:

To become more familiar with the customs of marriage and every-day living that are told about in the Book of Ruth. To thoroughly know this beautiful story should heighten the resolves of anyone who has ever loved or been loved.

Problems:

1. Discuss: "We have improved tremendously in harvesting machinery, but have we improved on Ruth?"
2. How did Naomi and her family happen to be in Moab? What happened there?
3. Why did Naomi want to go back to Bethlehem?
4. Present some evidence that Ruth may have been of Israelitish descent.
5. Why must it have seemed a sacrifice for Ruth to go with Naomi?
6. How did Naomi seem to skillfully arrange things so that her promises would be fulfilled?
7. What evidence is there that Ruth's and Boaz's first meeting was one of "love at first sight?"
8. How do you account for Ruth and Orpah being with Naomi, after their husbands had died?
9. Discuss the customs regarding marriage that are mentioned in the story.
10. What are some of the differences in custom in this story from customs at the time of Isaac and Rebekah and Jacob and Rachel?
11. Was Ruth's marriage a carefully planned affair or could it be called a consequential marriage?

12. Why was Naomi so interested in Ruth's marriage?

13. In what period of Israel's history did Ruth live? Why is the story a remarkable one coming from that period?

14. What life lessons might we learn from the story of Ruth?

15. What great persons were from the lineage of Ruth?

16. The marriage of Ruth and Boaz was supposed to have been a very happy one. Can you see any reasons why you would have expected it to be so?

About Ruth:

"The Book of Ruth is one of the most delightful stories ever penned. It carries us without an effort into an old-world realm altogether like our work-a-day life. Whilst we read it the customs of that other realm seem quite familiar to us. And how admirably are the actors in the story depicted! We are made intimately acquainted with Orpah and Ruth; with the girl who accompanies her mother-in-law on the homeward journey as far as the borderland of the two countries, professes her intention to go the whole way, only waits to be dissuaded, weeps, kisses, turns back; and Ruth—the girl who forsakes fatherland, kindred, and ancestral worship, because of her deep love for the bereaved and the dead. The character of Naomi, too, is 'instinct with life.' In the difficult position of Mother-in-law she knows how to win the tender love of the two younger women, and the open secret of her influence is the unselfishness which declines Orpah's offer and devotes itself to Ruth's interests. And Boaz is provided with an excellent foil in the person of the anonymous kinsman. The latter is a keen and calculating individual, eager to hear of anything to his advantage, but quick to drop it the moment he is told of 'a fly in the ointment.' The former is quietly ready to respond to any call of duty, yet willing to give up the satisfaction of doing so to one who may have the stronger claim. Modest and humble he is at the same time beloved and respected.

"The proposal to Boaz by Ruth is entirely alien to our ideas and customs. Yet the incident is described by so skillful a hand, or, rather, so pure a heart, that no thought of evil can obtrude itself. It is so full of piety, thoroughly unaffected, human and real. The

ancient Jewish commentator saw more clearly the spirit of the book when, after feeling a little puzzled at finding in this scripture no legal ceremonial prescriptions, he concluded that it was composed to teach us 'how great is the reward of human kindness'!

"The author of the book seems to have no aim in mind in writing the story. He simply tells the story of a woman's fidelity and its reward; gives a picture of an excellent woman and makes us feel that God did not forget her.

'How sweet an ended strife!
How sweet a dawning life!'

A scholar has said, 'The Book of Ruth presents us with a simple story of domestic life such as has happened, and is happening over and over again in this world—the familiar story of a daughter's affection and a young wife's happiness. In Ruth we see a daughter clinging to her parent in her age, with all the unselfishness of true-hearted affection; volunteering to share her lowliness and her distress; finding favor for her piety with the Lord and also with men; chosen by Boaz to be his wife; from obscure poverty taken to an honorable home; the young lovely widow of the first chapter, changed in the last into a joyful mother of children'."—Dummelow.

Note: Every teacher should read the complete story from the Bible.

LEADERSHIP

Lesson 12. For April 14, 1940

Text:

The Old Testament Sunday School Manual, Lesson 12.

Objective:

To stimulate our thinking in regard to leaders and leadership with the hope that we shall be motivated to prepare for spiritual leadership.

General:

The lessons for the second and third quarters are to follow the general theme: "Leadership in Ancient Israel."

L. D. S. boys and girls have the greatest promise and opportunity for leadership of any youth group in the world. Attaining leadership with us is a spiritual development; a preparation to serve God. It is finding and using ideals and principles which make life beautiful and happy. It is developing personal qualities and magnetism to the degree where we can best influence and teach others the ideals and spiritual principles we ourselves attain. It is a preparation to serve mankind.

"The most acceptable service of God is doing good to man" said Benjamin Franklin. That is just another way of stating what Jesus said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." Jesus also said that the commandment to love one's neighbor was "like unto" the commandment to love God. One cannot love and serve God without loving and serving his fellowmen.

And so, to us, leadership is a spiritual development. The characters of the Old Testament have many lessons to teach us about leaders and leadership.

Enrichment Material:

1. We are all gods in embryo. Each one must search deep into the resources of his own soul to discover those spiritual, God-given endowments out of which he may develop the capabilities of leadership. There is an old legend which says that once earth men were all gods but abused the divine and lost their god-quality. But the God of Gods was puzzled as to where to hide the god-quality so man would not find and abuse it. In the earth? No, man would dig and find it. In the ocean? No, man would learn to dive and find it. On the mountain? No, man would some day climb every mountain. But a great prophet said, "Hide it down in man himself. He will never think to look there."

Hidden deep in each of us is some of the divine, which we hope to stimulate through the study of leadership using Old Testament characters as illustrations.

2. Few realize the big things we can do until we try. The mountains look high, but standing in the valley won't get us to the top.

If you think you are beaten, you are;
If you think you dare not, you don't.
If you'd like to win but think you can't,
It's almost a cinch you won't.
If you think you'll lose, you're lost,
For out in the world we find
Success begins with a fellow's will;
It's all in the state of mind.
If you think you're outclassed you are;
You've got to think high to rise.
You've got to hustle before
You can ever win a prize.
Life's battles don't always go
To the stronger or faster man;
But soon or late the man who wins
Is the man who thinks he can."

—Anonymous.

Problems:

Explain the following:

- Ancestor worship in Japan and China has retarded progress in these places.
- Education plays an important part in the training for leadership.

- c. Many real leaders have had no formal schooling.
- d. "Real religion makes one do things—a power behind my own to win out."

MOSES (God Calls the Prepared)

Lesson 13. For April 21, 1940

Text:

The Old Testament Sunday School Manual, Lesson 13.

Objective:

To illustrate by the story of Moses the importance of "training" as a preparation for leadership.

Suggestions:

1. There are many interesting and instructive stories from the life of Moses which are not told in the textual material of this lesson. Class members could tell these stories. Make assignments far enough ahead to insure careful preparation.

- a. The call of Moses. (Exodus 3:1 to 4:31)
- b. The plagues in Egypt. (Exodus 5:1 to 10:29.)
- c. The beginning of a nation. (Exodus 11:1 to 13:22.)
- d. Crossing the Red Sea. (Exodus 14:1 to 15:21.)
- e. Others.

The teacher should read the complete books of Exodus, Numbers, and Deuteronomy before feeling adequately prepared for this lesson. The story of Aaron is considered in a lesson for another Sunday.

Enrichment Material:

1. "Our deeds still travel with us from afar,
And what we have been makes us what
we are."—George Eliot.
2. "The years of man are looms of God,
Let down from the place of the sun,
Wherein we are weaving always,
Till the mystic web is done,
Weaving blindly, but weaving surely,
Each for himself his fate.
We may not see how the right side
looks,
We can only weave and wait."
—Chester.
3. "Isn't it strange that princes and kings
And clowns that caper in sawdust rings
And common folks like you and me
Are builders of eternity?
To each is given a bag of tools,—
A shapeless mass and a book of rules;
And each must make, ere life is flown,
A stumbling block or a stepping stone."
—Sharpe.

Problems:

1. Discuss: "Your mind must be trained to do the right things in the right way—just as your bodies are trained to be strong, upright, and beautiful."
2. What were the important factors in Moses' training for leadership?
3. What important characteristics of Moses are illustrated in this lesson?
4. Of what value is meditation?
5. What great tasks did Moses accomplish during his life-time?
6. How may we know when to accept the advice of others?
7. Moses was great because he let God lead him. Is the same true today?
8. In what specific episodes of Moses' life did his early training serve him well?
9. Trace the journeys of Moses on a map.

AARON (The "Leaner" Falls)

Lesson 14. For April 28, 1940

Text:

The Old Testament Sunday School Manual, Lesson 14.

Objective:

To illustrate by the story of Aaron that training for leadership must include more than following instructions; it must include training in thinking and development of the power to act independently.

Suggestions and Enrichment:

1. From this story the conclusion is not to be drawn that Aaron was a weak and vacillating person all his life. The incident which is the center of this lesson probably brought him to his senses, and taught him that he was an individual with responsibility apart and separate from Moses. God later selected Aaron and his sons for an important work, and it was in his honor that the Aaronic Priesthood was so called.

2. Moses furnished the ideas and plans; Aaron clothed them in suitable language so that others might understand and follow. It is frequently true that those who cannot themselves lead may be quite indispensable to those who can. Aaron shared with his greater brother the glory of performing a great work for God.

3. Aaron's dependence upon Moses was so complete that he became temporarily a non-entity. He spoke for someone else until he couldn't speak for himself. He lacked that tenacity of purpose, so essential to leadership. He was eloquent, persuasive, pleasing in personality and had many other qualities of leadership, but he was easily turned from a great purpose.

"The Bible's test of strength is tenacity of will. To be immovable like great mountains, to be steadfast as the solid rocks, is its deepest aspiration. The things of nature which it admires are the things which it can think of as tenacious."

"The tree whose leaf 'shall not wither';
 "The city which shall 'never be moved';
 "The sun that shall 'no more go down';
 "The well of water 'springing eternally';
 "The rainbow which shall be a sign, 'while
 the earth remaineth'—"

These are among its fondest fancies. And all these are to the Bible but the symbols of a deeper tenacity still—the endurance of a human heart, the steadfastness of a human purpose."—G. Matheson.

4. "For all your days prepare, And meet them ever alike.

When you are the anvil, bear—When you are the hammer, strike."

—Markham.

5. To review the lesson about Aaron, play the following game:

Back Questions:

Arrange seats so the pupils sit in two rows facing each other. Those directly opposite

are partners. A leader or "questioner" walks around back of the rows. He addresses questions to any player facing him from the farther row, calling the person by name. The question is not answered, however, by the one to whom it is addressed, but by the partner who sits with back to the "questioner." Any player who fails to answer the question addressed to his partner, or who fails to answer correctly, or answers a question when the partner should have done so, changes place with the "questioner".

Cautions:

1. Don't play games for too long a period. Games in class are pleasant methods of reviewing lesson material, and are not to be considered license for noise and rowdyism.

6. While pupils are seated for the game a "question bee" can be held. The teacher should prepare before hand a long list of questions about the lesson which can be answered with either "yes" or "no". The row giving the greatest total number of correct answers to the questions wins the contest.

7. Carefully discuss the problems at the end of the lesson in the *Manual*.

A HOLY PURPOSE

By Della Adams Leitner

Do you feel that life is dull?
 Disappointing too?

Then, O weary heart, be glad,
 Here is hope for you.

Put aside your thoughts of doubt
 And benumbing pain,

Cleanse the inner room of doubt,
 Make room there again,
 Let some holy purpose in,
 Something that will be
 Free from all self-seeking, then
 Love's miracle you'll see.

BOOK OF MORMON

Course A—For Deacons and Other Boys and Girls, 12, 13 and 14 Years of Age.

General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe,
Wallace F. Bennett and Marion G. Merkley

LESSONS FOR APRIL, 1940

CONCERT RECITATION FOR APRIL

"Before ye seek for riches, seek ye for the Kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good. . . ." —Jacob 2:18-19.

Suggestions for Two-and-one-half Minute Talks:

1. Base this talk on the material found in the second chapter of Jacob. Some of the people have become rich to their own hurt. Jacob tells them to seek God first, then to seek riches for the purpose of doing good, then can they enjoy their riches.

2. Base this talk on the book of Enos. Enos prayed to God for certain blessings and received promises from the Lord. The fulfillment of some of those promises preserved for us the Book of Mormon.

NEPHI'S SUCCESSORS AND THE TEACHINGS OF JACOB

Lesson 10. For April 7, 1940

Text:

Manual No. 10.

Objective:

To seek the Kingdom of God before seeking wealth will prepare us to enjoy the blessings of God.

References:

Jacob, chapters 1, 2, 3 and 4; *A Voice from the Dust*, pages 213-222; *Book of Mormon Chart* by Reynolds.

Suggested Outline:

- I. Nephi Gives Smaller Plates to Jacob.
 - a. Contain teachings of Gospel.
 - b. Jacob commanded to add new prophecies and special teachings.
- II. A New King Appointed to Succeed Nephi.
 - a. Under him people become wayward.
 - b. Become wicked.

III. Jacob Teaches People.

- a. Denounces unrighteousness.
 - b. Teaches people to seek Kingdom of God.
 - c. To seek riches after learning gospel.
- IV. Jacob Continues His Teaching.
- a. Repeats words of the Lord.
 - b. Admonishes people to hearken to them.

Teachers should emphasize that riches in and of themselves may bring unhappiness and sorrow. The Lord does not frown upon riches, but only upon those who misuse them. Riches used to help others and improve living conditions for our fellows bring the blessings of well being and happiness to the owner of the wealth as well as to the recipient of the help.

SHEREM, THE ANTI-CHRIST, AND THE PRAYER OF ENOS

Lesson 11. For April 14, 1940

Text:

Manual No. 11.

Objective:

A righteous prayer, uttered in sincerity and earnestness will bring an answer.

References:

Jacob chapter 7, Book of Enos; *A Voice from the Dust*, pages 222-245; Reynolds, *Dictionary of the Book of Mormon*.

Suggested Outline:

- I. Sherem Preaches False Doctrine.
 - a. Says there will be no Christ.
 - b. Taught with eloquence.
- II. Sherem Seeks Out Jacob.
 - a. Took Jacob to task for teaching the coming of Christ.
 - b. Jacob teaches Sherem and bears his testimony.
 - c. Sherem asks for a sign.
 - d. Sherem repents and recants his false teachings.
- III. Enos Recalls Teachings of His Father.
 - a. Impressed by them.
 - b. Enos prays to God.
 - c. Continued his prayer all day.
 - d. Receives an answer from the Lord.

- IV. Enos Continues to Pray.
 - a. Asks the Lord to preserve records.
 - 1. That his brethren might be blessed.
 - 2. That their enemies might be reclaimed.
- V. Enos Taught and Prophesied Among the People.
 - a. Nephites believed.
 - b. Lamanites refused to believe.
 - c. Enos taught and bore his testimony until his death.

Teachers: As in many lessons, there is more material in this lesson than you can possibly cover in the time allotted. We suggest that a brief period be devoted to Sherem and his conversion, and that most of the time be centered on Enos and his wonderful and unselfish prayers.

Remember: The proper pronunciation of all *Book of Mormon* names is given in the back of your *Book of Mormon*, as well as in Reynolds' *Dictionary of the Book of Mormon*.

THE KEEPING OF THE PLATES OF NEPHI AND THE FINAL WRITING ON THE SMALL PLATES

Lesson 12. For April 21, 1940

Text:

Manual, Lesson 12.

Objective:

The Lord provides the means of preserving records of His dealings with His children.

References:

Book of Jarom, Book of Omni; *A Voice from the Dust*, pages 246-257; Reynolds, *Story of the Book of Mormon*.

Note: Pay no attention to the part of the heading to this lesson in your lesson manual which says "Quarterly Review." This is a printer's and a proof reader's mistake. Your review will come in June.

Suggested Outline:

- I. The Recording of the Plates Entrusted to Various Writers.
 - a. Jarom succeeds Enos.
 - b. Omni succeeds Jarom.
 - c. Amaron succeeds Omni.
 - d. Chemish succeeds Amaron.
 - e. Chemish followed by
 - 1. Abinadom.
 - 2. Amaliki, who completed the small plates.

- II. The Nephites Were Righteous.
 - a. They prospered.
 - b. They were successful in defending themselves against the Lamanites.
- III. Mosiah Warned to Flee From Land of Nephi.
 - a. Goes to Zarahemla.
 - b. People of Zarahemla rejoice.
 - 1. Because of arrival of Mosiah and followers.
 - 2. Because of records Mosiah brought.
- IV. People of Zarahemla Receive Teachings of Mosiah.
 - a. The two peoples join.
 - b. Mosiah made king.
- V. Mosiah Receives Record On Stone.
 - It contained record of predecessors to Nephites.

See Lessons No. 2 and 3 for details of these peoples.

THE WORDS OF MORMON, AND THE REIGN OF MOSIAH, INCLUDING THE TEACHINGS OF BENJAMIN

Lesson 13. For April 28, 1940

Text:

Manual No. 13.

Objective:

The Lord raises up His prophets to proclaim His special messages to His children.

References:

The Words of Mormon, Mosiah chapters 1 to 16; *A Voice From the Dust*, pages 258-318; Reynolds, *Book of Mormon Chart*; Washburn, *Book of Mormon Geography*, pages 104-112.

Suggested Outline:

- I. Mormon Makes Connecting Record.
 - Connected record on smaller plates and his abridgment of later plates.
- II. King Benjamin Chooses Mosiah to Succeed Him as King.
- III. Benjamin Confines His Activities to Preaching.
 - a. Builds a tower.
 - b. Declares his purpose.
- IV. Benjamin Prophesies.
 - a. Coming of Christ.
 - b. Concerning the Atonement.
- V. People Covenant To Serve God.
 - a. Priests appointed.
 - b. People recorded.
- VI. Expedition Under Ammon Go To Seek Those Who Left Zarahemla.

- a. Go to Land Lehi-Nephi.
 - b. Meet King Limhi and people.
 - c. Teach them the gospel.
 - d. Learn of other peoples.
 - e. King Limhi issues proclamation.
1. Exhorts people to rejoice.
 2. To be faithful to teachings.

Teachers: You will already have said, "Why so much in one lesson?" There is more in this lesson as given in your manual than

we have outlined here. Again, may we remind you that our purpose this year is to have our pupils learn as much as possible of the narrative of the *Book of Mormon*. Pick out that truth which you desire to emphasize to your class; and then induce them to read that portion of the manual which you cannot cover in your discussion. A sincere reading of the *Book of Mormon* will bring a love for its teachings and a testimony of its divinity.

RELIGIOUS REMARKABLES

By R. O. BERG
and E. W. PHILLIPS

DIDYMUS THE BLIND, 310-395,
HEAD OF THE FAMOUS CATECHET-
ICAL SCHOOL OF ALEXANDRIA
FOR HALF A CENTURY, BECAME
ONE OF THE MOST LEARNED
MEN OF HIS PERIOD, THOUGH
BLIND FROM CHILDHOOD.

MODERN
ASTRONOMICAL
OBSERVATORY

"PIONEERS IN SCIENCE"
THE LUTHERAN CHURCH
ERECTED THE FIRST
ASTRONOMICAL OBSERVATORY
IN AMERICA.

A LINE IN THE
BIBLE
IS SAID TO HAVE
FORETOLD THE
INVENTION OF

RADIO!

JOB 38:35 READS
"CANST THOU SEND
LIGHTnings, THAT
MAY GO, AND SAY
UNTO THEE
HERE WE ARE?"

-R. O. BERG -
Religious News Service

CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; De Lure Nichols and Gordon B. Hinckley.

CONCERT RECITATION FOR APRIL

Let us oft speak kind words to each other,
At home or where'er we may be;
Like the warbling of birds on the heather,
The tones will be welcome and free.

THE PROPHET RECEIVES THE PRIESTHOOD

Lesson 11. For April 7, 1940

Objective:

To give an understanding of the restoration of the Priesthood and its significance.

References:

Doc. *History of the Church*, vol. I, pp. 39-43; *Comp. History of the Church*, vol. I, chap. 15; Smith, *Essentials of Church History*, pp. 67-70; *A Short History of the Church*, pp. 29, 30; *Doctrine and Covenants*, Sec. 13.

Suggestions:

Supervised Study:

Why is Priesthood necessary? How was it restored? What powers does it give? These questions on the board, before the class begins to read the lesson, will help to crystallize their thoughts.

Activity:

Discuss the lesson under the questions given above. You might invite some professional man licensed by the State to talk to the class, telling them briefly why the State required that he be licensed before being permitted to practice. Or you may be able to get an officer of the law to tell of the special power he must be granted before he can arrest in the name of the law. From this draw the analogy that just as certain powers are necessary to act in the name of the State or with the authority of the State so must their be certain power or authority before one can act in the name of the Lord.

Have students relate the stories of the restoration of the Aaronic and Melchizedek Priesthoods. Emphasize the source of this authority; it came from those who held it anciently. Perhaps you can get the bishop or some man in the ward to trace the genealogy of his Priesthood, showing the class that it came by direct descent from those who held it in the time of Christ.

List on the board, as the class names them, the powers of the Priesthood. Perhaps one or two members of the class can give faith-promoting stories of healings accomplished through the power of the Priesthood. Make clear for the students the fact that while only the male members of the Church hold the Priesthood, the women and girls share in its blessings.

Color the drawing.

Application:

The boys in this class will soon be old enough to be ordained deacons. They should have a thorough knowledge of the origin of the Priesthood. Both boys and girls should have an understanding of the powers of the Priesthood, and should show a greater reverence and respect for it as a result.

THE TRUE CHURCH IS ORGANIZED

Lesson 12. For April 14, 1940

Objective:

To give an understanding of the circumstances under which the Church was organized and an appreciation of the significance of this event.

References:

Doc. *History of the Church*, vol. I, pp. 74-80; *Comp. History of the Church*, vol. I, chap. 16; *Essentials in Church History*, chap. 12; *A Short History of the Church*, chap. 5.

Suggestions:

Activity:
After the students have read the lesson, let them dramatize the organization of the Church. Six of them may take the parts of the charter members. They may be seated around a table, while the remainder of the class may represent the others who were doubtless present at the organization. They may imagine themselves back in the old Whitmer home, just 110 years ago this month. Their little meeting might be opened with a song. The boy representing Joseph Smith will direct the meeting.

At the conclusion of the dramatization discuss the significance of the establishment of the Church. This may be done by asking the class to name all the blessings they enjoy

because of the Church. List them on the board as they name them.

Have one of the boys learn and sing "A Mormon Boy" at some time during the class period. Color the drawing.

Application:

With a new appreciation for the Church, each student should take greater pride in his membership. In connection with this let each student endeavor to bring a friend next Sunday.

Assignment:

Ask everyone to bring the *Book of Mormon* next Sunday.

THE SACRAMENT OF THE LORD'S SUPPER

Lesson 13. For April 21, 1940

Objective:

To help cultivate a new appreciation for the Sacrament through an understanding of its origin and significance.

References:

The Bible, Matthew, chap. 26; Book of Mormon, Moroni, chapters 4 and 5; *Doctrine and Covenants*, Section 20, verses 77, 79; Section 27.

Suggestions:

Supervised Study:

Before the class begins to read the lesson ask how many listened carefully to the Sacramental prayers in the opening exercises. After they have considered this for a moment, let them read the lesson.

Activities:

Open the class with a verse or two of a good Sacramental song. Let one student read the story of the origin of the Sacrament. It is found in the 26th chapter of Matthew, as well as in the other Gospels. By assignment, the students should have the *Book of Mormon* with them. Have them turn to Moroni, the 4th and 5th chapters. Here they may read for themselves the Sacramental prayers as Moroni recorded them centuries ago. Impress upon them the fact that the Sacrament is of such importance that it has always been an important part of the Church of Jesus Christ, not only in the Church established in the Old World by the Savior Himself, but also in the Church among the Nephites. Naturally it is an important part of the services of the Church in our own day.

Discuss the circumstances under which water was substituted for wine. The story is found briefly in the 27th section of the Doc-

trine and Covenants. Emphasize what is found in the second verse of this section—the importance of partaking of the Sacrament with an eye single to the glory of God.

Discuss the significance of the Sacrament—its symbolism and its significance as a continual renewal of our covenants.

Application:

Let each student resolve to be more attentive and reverent during the administration of the Sacrament.

FIRST CONVERTS TO THE CHURCH

Lesson 14. For April 28, 1940

Objective:

To show that in spite of unpopularity and opposition the work of the Lord attracted good people, just as righteousness will always attract the good.

References:

Lucy M. Smith, *History of the Prophet Joseph Smith*, pp. 151-153; *Autobiography of Parley P. Pratt*, chapters 5 and 6; Evans, *The Heart of Mormonism*, pp. 110-122, Evans, *Joseph Smith: An American Prophet*, chapter 4.

Suggestions:

Activity:

After the students have read the lesson, let one of them recount the story of the first missionary work in the Church. If you have access to the books listed above, or accounts of any of the outstanding early converts to the Church, let members of the class study and give brief stories of the lives of these men.

Show how, although the Prophet was extremely unpopular because of his spiritual experiences, the Lord richly blessed him with helpful, loyal and capable friends. The same situation has likewise prevailed ever since then. Perhaps you know of more recent cases. Most returned missionaries could cite such cases.

From this lead to a discussion of the general principle that righteousness always attracts the good. Let these boys and girls know that although they may think refusing to drink or smoke will make them unpopular, if they live by what they know to be right they will not be left without friends.

Sing, "Do What Is Right."

Application:

Let each student cultivate the moral strength to do what is right. In spite of temporary unpopularity in his neighborhood or at school, he will find sooner or later the kind of friends with whom he can be happy and still live by his ideals.



PRIMARY

NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry, Edith Ryberg

LESSONS FOR APRIL, 1940

JESUS RAISES JAIRUS' DAUGHTER

Story No. 10. For April 7, 1940

Text:

Matthew 9:18-38; Mark 5:21-43; Luke 8:41-56.

References:

Hurlbut, *Story of the Bible*, pages 536-540 (1932 edition); *Bible and Church History Stories*, page 76; Talmage, *Jesus the Christ*.

Objective:

Jesus has power even over death.

Suggested Outline:

1. Jairus Comes to Jesus.
 - a. Ruler of synagogue.
 - b. His request.
2. Jesus Goes With Jairus.
 - a. An interruption on the way.
 - b. The message.
3. The Miracle.
 - a. The mourners.
 - b. Those whom Jesus takes with Him in the house.
 - c. Jesus' words to Jairus' daughter.
 - d. The miracle.

Lesson Enrichment:

Song:

"If Ye Have Faith," *Kindergarten and Primary Song Book*, Frances K. Taylor.

Pictures:

"Jairus' Daughter," Kindergarten and Primary Set; "Taking the Hand of the Child Into His Own, Jesus said, 'Little Girl, Rise Up.'" Hurlbut's, *Story of the Bible*, page 537, Kindergarten Picture No. 19.

Memory Gem:

Jesus said, "Fear not, believe only, and she shall be made whole."

Point of Contact:

Use point of contact given at the beginning of No. 10 in the book of Primary stories. This point of contact is familiar to the children since almost all children have had

experience in their own homes with illness and doctors.

Application

When someone is very ill in our homes whom do we call in to bless them? Yes, the elders of our Church. (Help the children to understand that the healing of the sick is a blessing we enjoy today the same as in the days when Jesus was upon the earth if we have faith. Help develop in these young children a desire to have the elders called in to administer to them when they are ill. All parents will be happy to grant their child's request for this blessing.)

Directed Activities:

Write the following on a blackboard or have a typed copy for each child; let children draw a circle around the right phase or word:

1. The little girl in the lesson became very happy, ill, well.
2. The father wanted friends, Jesus, the doctor, to bless his little girl.
3. When Jesus arrived at the home, He found the little girl eating, playing, dead.
4. Jairus, the people who cried, Jesus, had the power to bring the little girl back to life.
5. When we pray to Heavenly Father we must have money, faith.
6. Heavenly Father hears the prayers of only rich people, only poor people, those who believe in him.

JESUS RAISES LAZARUS

Story No. 11. For April 14, 1940

Text:

John 11:1-55; Primary Sunday School Lessons Story 11.

References:

Hurlbut's *Story of the Bible*, pages 571-574; (1932 edition) Paterson-Smyth, *A People's Life of Christ*, page 388; *Bible and Church History Stories*, page 81; Talmage, *Jesus the Christ*.

Objective:

Jesus has power over death.

Suggested Outline:

1. The Great Sorrow of Mary and Martha.
2. The Message to Jesus.
 - a. Nature of it.
 - b. Jesus' reply.
 - c. His conversation with the disciples about Lazarus.
3. Jesus Goes to Bethany.
 - a. Jesus and Martha.
 1. Martha's words of sorrow to Jesus.
 2. Jesus' reply to Martha.
 - b. Jesus and Mary.
 1. Mary's faith in Jesus.
 2. Jesus' sorrow.
4. The Raising of Lazarus.
 - a. The grave.
 - b. The prayer.
 - c. The command.
 - d. Lazarus restored to life.

Lesson Enrichment:**Song:**

"He Cares For Me," *Songs For Little People*, Danielson and Conant.

Pictures:

"The Raising of Lazarus," Hurlbut's *Story of the Bible*, page 573; *Kindergarten Picture Set*, No. 21.

Memory Gem:

Jesus said, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live."

Point of Contact:

Would you like to see something very wonderful? (Pass twigs with a few small buds on them around the class. Give each child an opportunity and instruct them to observe them carefully.) What do you notice about these twigs? Yes, they are all bursting out with tiny, green, new leaves. How did these twigs look a month ago? They looked as if they were dead, didn't they? Mother Nature is very wonderful, isn't she, girls and boys, for flowers, trees and grass have all looked as if they were dead all winter. They have been asleep, waiting for the time they could awake and again make the earth beautiful. Our Heavenly Father has made it possible for our lives to be like this twig—when our bodies die is it possible for Him to make them come back to life again? Listen closely to what I tell you and then you answer that question.

Application:

Can some one answer the question I asked before I told the story of Lazarus? Will someone tell us what happened to Jesus on

the first Easter morning? What do we call bringing our bodies back to life? Don't you think Jesus is really our Savior when He shows us He has power over death? Bring in Memory Gem here emphasizing that we must believe and have faith as Mary and Martha did.

Directed Activities:

To make clearer the idea of a resurrection, plant some wheat this Sunday and bring it to class next Sunday. Place some soil in a small container and let the children each place two or three kernels of wheat just under the surface. Mention the fact that the wheat kernels, like trees in the winter time, look dead. If it is cared for properly and kept watered, green sprouts will show in a few days.

A FEAST ON THE LAKE SHORE**Story No. 14. For April 21, 1940****Text:**

John 21:1-17.

References:

Hurlbut's *Story of the Bible*, pages 634-635; (1932 edition) Paterson-Smyth, *A People's Life of Christ*, page 488; Talmage, *Jesus the Christ*.

Objective:

Life after death is assured through the resurrection of Christ.

Suggested Outline:

1. The Apostles Return to Galilee.
 - a. To wait for Christ.
 - b. They start fishing again.
2. Jesus Appears to Them on the Lake Shore.
 - a. Their ill luck.
 - b. A stranger gives advice.
 - c. John recognizes Him.
 - d. The breakfast.
3. Jesus Makes Known to Them Their Work.

Lesson Enrichment:**Song:**

"Jesus Wants Me for a Sunbeam," *Deseret Sunday School Song Book*.

Picture:

Kindergarten Picture Set No. 72.

Memory Gem:

"If you love me, feed my sheep."

Point of Contact:

Have you ever been fishing with your daddies? Have you ever caught a fish? Most of us who go fishing in this country go because we like to and not because we have to. Some people make their living by fishing. They feel badly if they fail to get some fish when they go fishing. Sometimes when they have very bad luck their friends help them. Most of Jesus' apostles were fishermen; they fished for a living as some people do today. Would you like to hear a story of how Jesus helped these fishermen?

Application:

What were some of the kind, friendly things Jesus did while He was alive? Every day He taught the people, told them how to live so they would be happier—feeding them the bread of life. Even now Jesus helps His friends, the friends who are still alive on this earth. But Jesus can't be everywhere. He needs helpers. Would you like to be one of His helpers? Grown people help Jesus feed His sheep by going on missions, going block teaching, teaching Sunday School, Primary, etc. How can we help?

Directed Activity:

Dramatize missionary work. Develop the theme first by asking what our Church believes in (Godhead, baptism, tithing, word of wisdom, etc.) what books we teach from, what we learn in Sunday School, etc. Have one or two youngsters be missionaries, have them call on the youngsters in the group and present their message. Boys and girls of Primary age are not too young to realize, to a certain extent, what our Gospel has for them, and if properly directed by the teacher, this little exercise will help to lay the foundation of a well-grounded testimony.

Lesson Facts:

When Jesus appeared to Mary Magdalene on Easter morning He told her to tell the apostles to go into Galilee, where He would meet them. Apparently she did so, for after being in Jerusalem about a week, we read of them next in Galilee. Apparently they

must have waited for some time for Jesus to visit them. Probably they lost faith in His coming. At any rate, they went back again to their work. Peter apparently led them in this. He said, "I go fishing." The others then followed Him.

Review of Lessons 10-14 Inclusive**"CHRIST, MASTER OF DEATH"**

For April 28, 1940

Assign the review lessons to various groups one or two weeks in advance. Allow each group to work out its own method of presenting the story, or objective, to entire class instead of to individual groups. For instance, the story of "A Feast on the Lake Shore" could be assigned to one group. The teacher could speak for Jesus, while the pupils of the group could represent the disciples out fishing. When their story was called for, they could go to the center of the large ring, crouch down as though sitting in a boat, and go through the motions of rowing. One boy could speak up and say something about not being able to catch any fish. They could cast on the other side of the boat, as suggested by Jesus. The motions of eating the fish could be made, Christ's questions and Peter's answers could then be given. The audience could name the story and give the memory gem.

This type of review will require extra thought and work, but it will prove very interesting and instructive. Children profit by reliving the experiences of others that have been valuable to the human race. The teacher should be careful to choose stories that lend themselves to dramatization, this series of stories could be reviewed by other means such as: assigning two or three children to retell each story illustrating their story with pictures. If pictures cannot be found of the main events in each story have children draw them free hand. Some of the stories may be illustrated with stand-up figures in sandboxes or in a piece of wood made for that purpose.

WORD OF WISDOM

"We think that every faithful man and woman should accept and carry out in their lives the word of wisdom, even though the Lord did not give it as a command. It is the counsel of a wise and beneficent Father to his children, who understands that which is best for them, and who should be listened to with reverence and perfect obedience."—John Taylor and George Q. Cannon, in a letter to John D. T. McAllister and D. H. Cannon, on Nov. 30, 1886.



KINDERGARTEN



BOOK OF MORMON

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR APRIL, 1940

SPECIAL REVIEW PERIOD

Lesson 121. For April 7, 1940

Freddie, do you know how to run? Can you also hop? How about skipping? That is really the hardest of the three to do. Name some other things that you think are really hard to do. List on the blackboard.

Do you suppose anyone else ever has hard things to do? Tell about some one you know who did something that was very hard to do? Did anyone help him?

Here is a picture of a man named Nephi. Heavenly Father gave him a hard job to do. He was told to build a ship big enough and strong enough to carry all of Father Lehi's family far across the ocean. Now who knows whether or not he did and if so how? Did anyone give him any help?

In addition to the above plan, review the lessons presented on the other Sundays of last month. Review also the songs and gems used with these lessons.

(Lesson 122 used on the Fifth Sunday of last month.)

THE KING WHO WORKED FOR HIS LIVING

Lesson 123. For April 14, 1940

Text:

Words of Mormon 12-18; Mosiah 1-8; 2; 3; 4; 5; 6:1-3; *Life Lessons For Little Ones*, Third Year.

Objective:

God counts our service to Him greater if we serve well our fellowmen.

Songs:

a. "The Heart Garden," page 63, *Kinder-garten and Primary Songs*, Frances K. Taylor.

b. "For This I Pray," page 50, *Kinder-garten and Primary Songs*, Frances K. Taylor.

Prayer:

By a little child.

Example: "Thank you, Heavenly Father,

for our fathers and mothers, our brothers and sisters and all of our little friends. Bless us that we may work and play happily, together. We ask this in Jesus' name. Amen."

Song Practice:

"Service Song," page 5, *Kindergarten and Primary Song Book*, Frances K. Taylor.

Rest Exercise:

Pretend at doing a kind deed for a neighbor. At this time of the year, yards need to be cleaned and the ground prepared for planting. A raking motion will rest the tired muscles that have been sitting. Stooping to pick up rubbish to be put into piles may complete the exercise.

Lesson Story:

The King Who Worked For His Living.

Approach:

There was once a kind woman who lived at the time of our Savior and loved Him dearly. She had heard that on a certain day, the Master, as Jesus was sometimes called, was going to pass her way. "Perhaps," she thought, "He will stop at my home to rest and I can give Him something to eat to refresh Him while He is here." As she thought of this kindness for His sake her heart warmed with happiness.

As the kind woman was hurrying about to make preparations for the Master's visit a tired, ragged old man knocked at the door. He desired rest and shelter. The kind woman gave him these and also some warm clothing. Not long after, a child, thin and hungry asked her for food. This request, too, was gladly granted. The day wore on and of all who asked her help none were disappointed.

That night as the dear woman lay upon her pillow she wondered why it was that the Master had not come. Suddenly she saw a bright light. In it she seemed to see the Savior, and He said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." He meant that in helping all who needed her help that day, she had pleased Him more than if she had done these kind deeds for Him.

As with this kind woman so it is with us. Our Father in Heaven is happiest when we are thoughtful of those around us.

Our lesson today is about a wonderful king who loved our Heavenly Father and served well his fellowmen.

Lesson Outline:

- I. King Benjamin—A Wise Ruler.
- II. King Benjamin—A Loving Father.
- III. Benjamin Speaks To His People.

Application:

Bring to class pictures of children doing kind deeds for others. Have the children tell the story that the picture tells to them.

Make a list on the blackboard of the many deeds of service that the children do during the week-day period.

Memory Gem:

"My heart is God's little garden,
And the plants growing there each day
Are the deeds He shall see me doing,
And the words He shall hear me say."

Closing Song:

"Closing Song," page 9, *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a teacher.

A FATHER'S LOVE REWARDED

Lesson 124. For April 21, 1940

Text:

Mosiah 26, 27; Alma 8-14; *Life Lessons For Little Ones*, Third Year.

Objective:

God is pleased with those who repent of their sins and honor Him in word and deed.

Songs:

- a. "His Little Ones," page 6, *Kindergarten and Primary Songs*, Frances K. Taylor.
- b. "For This I Pray," page 50, *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a little child.

Example: "Thank you, Heavenly Father, for our wonderful fathers and mothers. Help us always to do right as they and you would have us do. We ask this in Jesus' name. Amen."

Song Practice:

"Service Song," page 5, *Kindergarten and Primary Song Book*, Frances K. Taylor.

Rest Exercise:

Let the children suggest activities which will be helpful to father. Dramatize their suggestions.

Lesson Story:

A Father's Love Rewarded.

Approach:

One morning an old mother hen took her little chicks out for a walk. "Now you must keep very close to me," she said, "for the world is very large and you might get lost; then there are some very large birds that fly high up in the air, who like to come down and carry little birds and chickens away. If you hear me call you must run just as fast as you can." Then she led them into the barnyard and on into the fields. They had gone but a little way when the old mother hen saw a huge bird flying around in circles over them and coming nearer. She called loudly, "Cluck! Cluck!" and all the chickens but one ran as fast as they could and hid under the mother's wings. This little one waited just a minute to find a fat little worm, when the cruel bird flew down and caught him in his beak to carry him off.

There was once a boy named Alma who didn't listen to the good teachings of his father and didn't obey them any better than did the little chick we have just heard about.

Lesson Outline:

- I. Alma Baptizes at Waters of Mormon.
- II. Alma Escapes From the Wicked King.
 - a. The king is jealous of Alma's good work.
 - b. Alma takes his people into the forest.
 - c. They find a haven of peace.
- III. Alma Is Made a Leader.
 - a. Prosperity prevails.
 - b. They move again to Zarahemla.
- IV. Alma's Heart Made Sad.
 - a. His son Alma is a disbeliever.
 - b. Alma prays for his son.
 - c. An angel appears to the son.
 - d. His health is restored.
 - e. Faith and prayer causes the son to repent.
- V. Alma, the Younger—A Missionary of Christ.
 - a. An angel directs his labors.
 - b. He finds a faithful companion.
 - c. Earthquake releases them from prison.
 - d. God's power is manifest.

Application:

Not long ago two little boys that I know, wanted harmonicas ever so much. There was to be a harmonica band at school and they wanted to be in it. They didn't have any money and neither did their parents at the time, with which to pay for the harmonicas. One day they saw just what they wanted in a store. As they looked, they thought more

and more of how much they each wanted one. Finally, when the clerk was not looking, they each took one and hurried out of the store.

Days passed by and each time the boys were asked about the harmonicas they told a different story. Finally after much questioning they told where they had got them. In company with their father and mother they returned them to the store and promised never again to take something that did not belong to them. That night when the two boys were all ready for bed, they sat talking to their father.

"How does it feel to know that you have done the right thing?" asked the father.

"Thanks Dad for going back with us," they said. "We feel much better now than we did the other day. We won't ever do such a thing again."

"Boys, not only your mother and I, but God, our Heavenly Father, is pleased with boys who have the strength and courage to do right," said the father.

Memory Gem:

Same as last Sunday.

Closing Song:

"Closing Prayer," page 9, *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a teacher.

MOSIAH'S MISSIONARY SONS

Lesson 125. For April 28, 1940

Text:

Mosiah 28; Alma 17-26; *Life Lessons For Little Ones*, Third Year.

Objective:

Sincere and faithful service is rewarded by our Heavenly Father.

Songs:

a. "The Heart Garden," page 63, *Kindergarten and Primary Songs*, Frances K. Taylor.

b. "For This I Pray," page 50, *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a little child.

Example: "Thank you, Heavenly Father for our Sunday School teachers and others who teach us what is right to do. We do this in Jesus' name. Amen."

Song Practice:

"Service Song," page 5, *Kindergarten and Primary Song Book*, Frances K. Taylor.

Rest Exercise:

Sing and dramatize "The Little Plant," page 24, in *Finger Plays*, by Emilie Poullson.

Lesson Story:

Mosiah's Missionary Sons.

Approach:

Take to class a picture of a missionary from the ward in which you live. Most of the children will know him. Talk about where he has gone, how he is to get there, what he is going to do while he is away. We call him one of Heavenly Father's servants.

Long ago there were some other missionary boys who traveled far away from home to tell other people about our Heavenly Father and what He wishes all of us to do. These boys were the sons of King Mosiah.

Lesson Outline:

I. Mosiah, King of the Nephites.

a. A son of King Benjamin.

b. Has missionary sons.

c. He is guarding precious records.

1. The Liahona.

2. The sword of Laban.

II. In the Service of the Master.

a. Mosiah's sons travel from city to city

b. Preach to the Lamanites.

III. Ammon's Work

a. Made a servant of the king who favored him.

b. Ammon preaches to the king.

c. The king and many others join God's Church.

IV. The King Aids Ammon.

a. Goes with him to free his brothers.

b. Protects him from his enemies.

V. The People of Ammon.

a. Thousands join the Church.

b. Go to Zarahemla to live.

Application:

All of Heavenly Father's helpers are not in the mission field. Name the different servants or helpers in the ward. Talk about what they do each Sunday. You might include the name of the custodian of your ward chapel. He is usually among the most faithful helpers. Discuss how we can help him and the others.

Memory Gem:

Same as last Sunday.

Closing Song:

"Closing Prayer," page 9, *Kindergarten and Primary Songs*, Frances K. Taylor.

Prayer:

By a teacher.



CRADLE ROLL



For Children under 4 Years of Age.

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR APRIL, 1940

Textbook:

Life Lessons For Little Ones, Louise Oglevee.

ELIJAH AND THE BIRDS

First Sunday, April 7, 1940

Songs:

- a. "Good Morning Song," page 126, *Kinder-garten Plan Book*.
- b. "Waiting To Grow," page 42, *Kinder-garten Plan Book*.

Prayer:

By a little child.

Songs:

- a. "A Visitor," page 81, *First Year Mu-sic*, Hollis Dann.
- b. "The Robin," page 82, *First Year Mu-sic*, Hollis Dann.

Rest Exercise:

To the music, "Flying Birds," page 94, in *Arnold's Collection of Rhythms*, have the children pretend to be Robins, Bluebirds and other birds familiar to them. Running lightly on their tip toes and with their arms moving up and down as do birdies' wings, have them pretend to be birds returning from the South.

Lesson Approach and Story:

Have with you pictures of familiar birds. Encourage the children to tell you of their observations—the birds they see and what they do, what they use in the building of their nests—where they build them—what they eat, etc.

There are many kinds of birds, but of all of these, Heavenly Father chose large black birds called Ravens to help Him feed and care for His servant, the Prophet Elijah. (Continue with the story "Elijah and the Birds," page 73, *Cradle Roll Lessons*, by Louise Oglevee.)

Activity Period:

Draw pictures of large black birds called Ravens, flying with food in their mouths for Elijah.

Song:

Children's choice.

Pass Wraps:

Song:

"Closing Prayer," page 144, *Cradle Roll Lessons*, by Louise Oglevee.

Prayer:

A SEED STORY

Second Sunday, April 14, 1940

Songs:

- a. "Good Morning Song," page 126, *Kinder-garten Plan Book*.
- b. "The Sunshine Message," page 39, *Song Stories*, by Patty Hill.

Prayer:

By a little child.

Songs:

- a. "A Visitor," page 81, *First Year Music*, by Hollis Dann.
- b. "An Easter Lullaby," page 142, *Cradle Roll Lessons*, by Louise Oglevee.

Rest Exercise:

Have some of the children represent baby seeds asleep under the earth. Others may be the spring wind, the gentle raindrops and the warm sunshine tripping lightly over the garden to waken the little seeds from their slumbers. The seeds grow into plants and the plants into flowers. They have wakened once more from their sleep to live again.

Use spring songs with suitable rhythms to supply the music for this exercise.

Lesson Approach and Story:

Bring to the class some wheat, beans and other seeds. Talk about them and where they come from. Have with you a brown twig with the hard winter covering on. Contrast it with the twig upon which we may see little green leaves appearing. Yes, the baby leaf buds are wakening from their long winter's sleep. Inside of the bean and wheat seeds, little plants are waiting to grow also. Split a bean and allow the children to examine it. All seeds are that way. In each is a

little plant waiting to grow. (Continue with "A Seed Story," page 75, *Cradle Roll Lessons*, by Louise Oglevee.

Activity Period:

Bring to class a small saucer, a bit of cotton and some wheat seeds. Have the children pour a little bit of water over the cotton, just enough to moisten it. On the top of the cotton have others scatter the seeds. Explain that you are going to keep the seeds on the moistened cotton in a window where plenty of sunshine can reach them. Suggest that they plant some at home. Discuss what will happen if properly cared for. They will waken from their sleep and begin to grow.

Song:

"Closing Prayer," page 144, *Cradle Roll Lessons*, by Louise Oglevee.

Prayer:

THE EASTER STORY

Third Sunday, April 21, 1940

Songs:

- a. "Good Morning Song," page 126, *Kindergarten Plan Book*.
- b. "The Sunshine's Message," page 39, *Song Stories*, by Patty Hill.

Prayer:

By a little child.

Song:

- a. "A Visitor," page 81, *First Year Music*, by Hollis Dann.
- b. "An Easter Lullaby," page 142, *Cradle Roll Lessons*, by Louise Oglevee.

Rest Exercise:

Repeat same one used last Sunday.

Lesson Approach and Story:

Bring to class the wheat and bean seeds that you planted last Sunday. Discuss with the children what has happened during the week. Note the little sprouts that have appeared. They are the little plants that have awokened from sleep.

In the springtime other things waken from their sleep. Continue with Lesson No. 29, "The Easter Story." For enrichment of this story see *Kindergarten Plan Book*, page 35. "The Lark and the Caterpillar."

Activity Period:

Draw pictures of beautiful butterflies. Once they were caterpillars. Draw pictures of these.

Songs:

"Closing Prayer," page 144, *Cradle Roll Lessons*, by Louise Oglevee.

Prayer:

THE RAINBOW

Fourth Sunday, April 28, 1940

Songs:

- a. "Good Morning Song," page 126, *Kindergarten Plan Book*.
- b. "An Easter Lullaby," page 142, *Cradle Roll Lessons*, by Louise Oglevee.

Prayer:

By a little child.

Songs:

- a. "Weather Song," page 57, *Song Stories* by Patty Hill.
- b. "The Rainbow," page 144, *Cradle Roll Lessons*, by Louise Oglevee.

Rest Exercise:

Sing and dramatize the "Rain Song," *Churchill Gundell Song Book*, No. 2.

Lesson Approach and Story:

One of the greatest gifts given us by our Heavenly Father is rain. It gives water to the little plants so that they can grow. It gives us water to drink. (Together, teacher and children may name the many benefits of rain.)

A long time ago, Heavenly Father had to use rain to punish some wicked people. (Review briefly Lessons No. 3 and 4 about Noah. Continue with Lesson No. 30, "The Rainbow," listed for today.)

Activity Period:

Draw pictures of a rainbow and while so doing talk about it being God's promise never to destroy the earth again by rain.

Song:

"Closing Prayer," page 144, *Cradle Roll Lessons*, by Louise Oglevee.

Prayer:

"The youth of the soul is everlasting, and eternity is youth."—Pichter.



The Funny Bone

"For wicked mirth never true pleasure brings,
But honest minds are pleased with honest things."

—Beaumont and Fletcher.

Being Good

Grocer (to little boy standing close to the apple basket): "Are you tryin' to steal them apples, boy?"

"N—No, sir," faltered the boy, "I'm tryin' not to."

Where Ignorance is Bliss

Bootblack: "Shine sir? Shine your shoes so you can see your face in 'em!"

Ugly-looking man: "No, thanks."

Bootblack: "Coward."

Professing too Much

"My dear lady, I go further than believing in Woman Suffrage. I maintain that man and woman are equal in every way."

"Oh Professor! Now you're bragging."

—Life.

Tommy Knew

Teacher: "Tommy, do you know 'How Doth the Little Busy Bee?'"

Tommy: "No, I only know that he doth it."

Circumstantial Evidence

First Newsboy: "I'm a penny short."

Second Newsboy: "Well, I ain't got it. Wot your lookin' at me like that for?"

First Newsboy: "I didn't say you had; but 'ere I am a penny short, an' there are you a eatin' nuts."

Do You "Tumble"?

"What kind of leather makes the best shoes?"

"Don't know, but banana skins make the best slippers."

Out of Print

Mrs. Bunkerhill: "Have you read Scott's Novels?"

Miss Slacker: "All but his 'Emulsion',

I have seen it advertised, but I have never been able to get a copy."

Cook's Tour

Butler: "Madam, the new cook's arrived and she wants to know where she will keep her motor." —Life.

The Laugh's on Him

Minister (to Jones whose wife had just had twins): "Well Jones, I hear that the Lord has smiled on you."

Jones: "Smiled on me! He laughed out loud."

The Story of a Life

A woman married four times, first to a millionaire, then followed in their order an actor, a hair dresser and an undertaker—1 for the money, 2 for the show, 3 to get ready, and 4 to go.

Caustic

"Did you see my sunburst, last night?" inquired the pompous Mrs. Newrich of her poorer neighbor.

"No, I didn't," said the neighbor caustically; "but I certainly thought he would if he ate another bite."

Three Favorite Words

Teacher: "What are the three words you use most?"

Senior: "I don't know."

Teacher: "Correct."

A Retraction

A country weekly says: "We wish to apologize to Mrs. Orlando Overlook. In our paper last week we had as a heading, 'Mrs. Overlook's Big Feet.' The word we ought to have used is a French word pronounced the same but spelled f-e-t-e. It means a celebration, and is considered a very tony word."

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